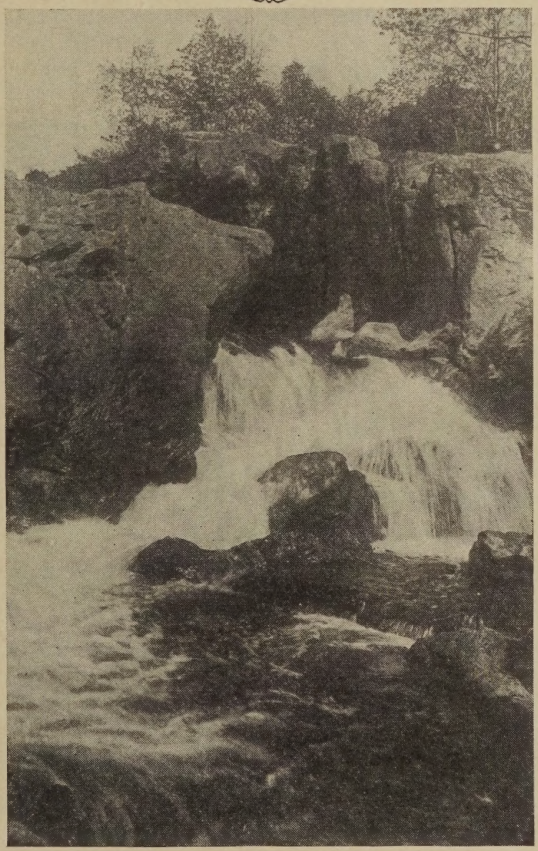
The Westminster Senior-Intermediate Quarterly

JULY ~ AUGUST ~ SEPTEMBER

1920



RUSHING WATER

Edited by John T. Faris D.D.

The Presbyterian Board of Publication & Sabbath School Work, Philadelphia.

ORDERS OF SERVICE FOR THE THIRD QUARTER, 1920[1]

Opening Service, No. 1

May be used from July 4 to August 8

Distribution of Hymnals, Bibles, Class Books.

Opening Worship

Music.—Five minutes before opening.

Doors Closed.

Opening Sentences.—(School standing.) Ps. 84: 1-4.

Supt.—How amiable are thy tabernacles, O Jehovah of hosts![2]

Pupils.—My soul longeth, yea, even fainteth for the courts of Jehovah.

Supt.—My heart and my flesh cry out unto the living God.

Pupils.—Yea, the sparrow hath found her a house.

Supt.—And the swallow a nest for herself, where she may lay her young.

Pupils.—Even thine altars, O Jehovah of hosts, my King, and my God.

Supt.—Blessed are they that dwell in thy house.

All.—They will be still praising thee.

Hymn.—"Alleluia," No. 6.

The Lord's Prayer in Unison.

School Seated and Doors Opened.

Hymn.—"Alleluia," No. 85.

Prayer by the Superintendent or Pastor.

Scripture Lesson.—(See Superintendent's Guide.)

Memory Drill.

Marking Attendance Record and Offering.

Hymn.—"Alleluia," No. 120.

Superintendent's Five Minutes for Announcements.

Hymn.

Lesson Prayer.

Class Period.—(Study of the lesson by classes.)

Closing Worship

Music.—Announce the close of the class period by a chord on the piano, five minutes before the time.

Lesson Hymn.—Selected.

Report of Secretary.

Closing Hymn.

Mizpah Benediction.

Opening Service, No. 2

May be used from August 15 to September 26

Music.—All rise at signal from piano.

Hymn.—"Alleluia," No. 121.

Invocation.—All uniting.

Almighty and most merciful Father, from whom cometh every good and perfect gift; we give thee praise and hearty thanks for all thy mercies:

For thy goodness that hath created us; thy bounty that hath sustained us; thy fatherly discipline that hath chastened and corrected us; thy patience that hath borne with us; and thy love that hath redeemed us.

Grant unto us with thy gifts a heart to love thee and enable us to show our thankfulness for all thy benefits by giving up ourselves to thy service, and cheerfully submitting in all things to thy blessed will; through Jesus Christ our Lord. Amen.

Responsive Reading.—(To be selected from the Bible, or from those specially arranged in "Alleluia.")

Doors Opened.

Hymn.—Selected.

Prayer.

The Beatitudes.

Marking Attendance Records and Offering.

Hymn.—Selected.

Superintendent's Five Minutes.

Scripture Lesson.

Lesson Prayer.

Class Period.

[1] Extra copies of these Orders of Service, on heavy paper, may be ordered of the publishers at 50 cents a hundred.

[2] Scripture selections from the American Standard Bible. Copyright, 1901, by Thomas Nelson & Sons.

The Westminster Senior-Intermediate Quarterly

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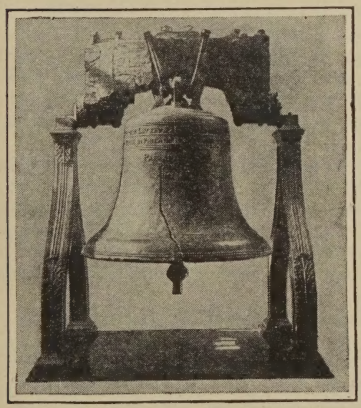
HEBREW HISTORY AND OUR OWN



My Fellow Students of This Quarterly:

On this, our nation's birthday, we begin a new quarter's study of how God dealt with another nation long ago. We shall read of kings who ruled ages since. We shall think not merely of their wars against their enemies, and their dealings with their subjects, but of the things that lie behind the nation's life, the things that lift a nation up and that drag it down. We shall, in other words, study history as God meant us to study it; and consequently, we shall see the thing he wants us to see—that it is not pomp and splendor which make a nation great; not the great wars which it wages, nor the peoples whom it subdues; not the volume of its trade and its vessels on many seas; but the things that are in its heart. What does God mean to it? That is the question of questions.

We Americans belong to a great nation. We young Americans who study these lessons are some day going to control this great nation. We are its kings. Shall we, as we study this story of ancient kings, apply the things we learn to our own lives, and to our nation's life, and consequently, keep this nation of ours in the only way of safety and lasting peace?

If we do we will do well. The world needs a Christian America to bless and lead the world.

Faithfully yours,

W. E. Brooks

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DAVID IN CAMP AND COURT

The Golden Text—"David behaved himself wisely in all his ways; and Jehovah was with him."—I Sam. 18 : 14.

TEXT OF LESSON, I SAM. 17: 40-49; 18: 5-9

For entire lesson, see I Sam. 17: 1 to 18: 9.

Ch. 17 : 40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Phi-lis'tine.

41 And the Phi-lis'tine came on, and drew near unto Da'vid; and the man that bare the shield went before him.

42 And when the Phi-lis'tine looked about, and saw Da'vid, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance.

43 And the Phi-lis'tine said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phi-lis'tine cursed Da'vid by his gods.

44 And the Phi-lis'tine said to Da'vid, Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field.

45 Then said Da'vid to the Phi-lis'tine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Je-ho'vah of hosts, the God of the armies of Is'ra-el, whom thou hast defied.

46 This day will Je-ho'vah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Phi-lis'tines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Is'ra-el,

47 And that all this assembly may know that Je-ho'vah saveth not with sword and spear: for the battle is Je-ho'vah's, and he will give you into our hand.

48 And it came to pass, when the Phi-lis'tine arose, and came and drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Phi-lis'tine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Phi-lis'tine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

* * * * *

Ch. 18 : 5 And Da'vid went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when Da'vid returned from the slaughter of the Phi-lis'tine, that the women came out of all the cities of Is'ra-el, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music.

7 And the women sang one to another as they played, and said,

Saul hath slain his thousands,
And Da'vid his ten thousands.

8 And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto Da'vid ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed Da'vid from that day and forward.

The Time—1073 B.C.

The Place—The battle took place in the Vale of Elah. Saul's court was in Gibeah in Benjamin.

DAILY HOME READINGS

Date	Title	Reference
Monday, June 28	Israel Challenged	I Sam. 17 : 1-11.
Tuesday, June 29	A Lad of Israel	I Sam. 17 : 12-19.
Wednesday, June 30	David in Camp	I Sam. 17 : 20-31.
Thursday, July 1	The Challenge Accepted	I Sam. 17 : 32-40.
Friday, July 2	David Slays Goliath	I Sam. 17 : 41-54.
Saturday, July 3	Friends and an Enemy at Court	I Sam. 17 : 55 to 18 : 9.
Sunday, July 4	Thanksgiving for Deliverance	Ps. 18 : 25-36.

THE OUTSTANDING FACT

We are to study this lesson on our nation's birthday. We are citizens of a mighty country. We scarcely realize how strong we are, how many armies we can command, how great resources we can summon. Two years ago our armies turned the tide in the world struggle. Just because we know we are strong, are we not in danger of thinking ourselves very safe, just as Goliath did? It would not be strange if we did. Many another nation in the world's long years has done so, and has fallen in its pride and boastfulness, just as Goliath fell. So as we read this tale to-day let us think what it means to us Americans. Not in might, nor in skill,

nor in many and powerful armies, but "in the name of Jehovah of hosts" is our security.

WHERE THE BATTLE WAS FOUGHT

Again the Philistines had come up to raid Israel. The circumstances which led them to make this new attack are not recorded, but they seem to have come in considerable force. The place where the two armies drew near to each other is a broad, open valley, the Valley of Elah. Its western slope is well named Eshes-dammim, "the Boundary of Blood," for it is the border between Israel and the Philistines, and it has been the scene of frequent forays and of many a bloody struggle. Back of the hills to the east rise the mountains of Judah, and beyond the western ridge the land subsides into a fine expanse of prairie, reaching westward to the sea. This is Philistia. In the middle of the valley runs a remarkable ravine, the presence of which sufficiently accounts for the armies being unable to bring matters to an issue by a pitched battle. Captain Conder describes it as "a deep trench, formed by a mountain torrent which runs with great violence in the winter, though dry in summer. This channel is some twenty feet wide, with steep, vertical sides, ten or twelve feet deep, and quite impassable except at certain places. The sides and bed of this trench are strewn with rounded and water-worn pebbles, which would have been well fitted for David's sling."

THE CHALLENGE OF THE CHAMPION

Across this narrow ravine the two armies faced one another, and it was to the edge of the ravine that Goliath of Gath, a city of the Anakim, came as the champion of Philistia with the challenge that some one from the armies of Israel meet him in single combat. This plan of leaving the issue of combat to be decided by an individual encounter, was frequently adopted by armies in ancient times, and even as late as the days of chivalry Homer tells in his accounts of the Trojan War of such challenges. It was the custom of such champions to indulge in loud boasting and taunts as the challenge was delivered. So Goliath boasted, and he looked as if he could make good his boasts. The account shows him to have been a formidable foe. His height was six cubits and a span, about nine feet nine inches at the lowest estimate, and his arms were suited to his monster size. Every day for forty days, while the armies waited, he appeared on the edge of the ravine, and flung his challenge at Israel. But not one in all the camp, from the king down, was ready to risk his life in such a combat. Saul offered prizes, rich and valuable, to anyone who would go, but he did not go himself, nor did anyone else appear willing to try.

The reason for this unwillingness to fight against Goliath is not hard to find. He was a redoubtable champion, a man of enormous power. And in the hearts of the soldiers of Israel there was left little of that confidence that had enabled Gideon to go out with his handful against Midian. Of course the reason was that they had lost their faith in Jehovah, the faith that made Gideon and Barak and Joshua irresistible. This was what Saul had done for his people, and both Saul and his people seemed likely now to pay the penalty.

THE CHALLENGE ANSWERED

But there was one man in Israel who was not afraid, and he was not afraid because he trusted in the God whom Saul had forgotten. He was to demonstrate to Israel the thing that some one has to demonstrate to every age and every country, the thing perhaps that you must demonstrate in your day, that God was stronger than Goliath. He was not a trained soldier, and came to the camp without either arms or armor. In fact it was a menial service he had been sent to perform, to bring food to his brothers. He entered the camp just as the giant appeared on the other side of the ravine to sound again his boastful challenge. He was utterly amazed. Of all the army of the people of the living God, was there not one who dared in Jehovah's name to meet this blasphemous boaster? He went here and there among the soldiers and asked, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" It was a new tone in that craven camp. And those who heard were so impressed by his spirit that they ran to tell Saul that a champion had been found.

But David had an obstacle to overcome which every young man must sometime meet when he dares do a valorous thing—discouragement from one who knew him and who doubted his ability. In this case the discourager was David's brother Eliab. His courage had to stand the test before he was fit to meet Goliath. But he showed his doubting brother that he was sure of himself, because he was sure of his cause.

When David was brought to the king, we can easily imagine that Eliab's doubt was echoed in Saul's heart, as he saw the slender youth in his shepherd's garb, armed only with his staff and sling. Not armed only with these, either, for a mightier weapon was his faith in the might of God. "Jehovah," he tells the king, "that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." David's words recalled old memories of God's doings, and the king was ready to stake his kingdom on such faith. So he bade David go.

THE BATTLE FOR A KINGDOM

David went forth to his battle. Great things hung in the balance that day. There was, first, the defeat of the Philistine army and the rescue of his nation from the peril that threatened it. There was also the opportunity for him to make himself a name as a man unafraid, a name that

was not to be forgotten in the still more perilous days ahead when other crisis times were to come to Israel, and a great name was to be needed as a rallying point for the discouraged people. But more than all he was to show them the thing they needed so often to remember, that their real strength was in Jehovah, not in armies.

It was not an easy thing which David attempted, as he went through the silent ranks of the doubting host to meet his jeering foe. Let us mark every difficulty that he had to meet. A redoubtable foe ably armed, a doubting brother, a questioning army behind, only his sling against a mighty spear. But his faith was greater than them all, and, with a prayer to the God in whom he trusted, he "hastened, and ran" to meet the foe.

We can imagine the astonishment of the Philistines, an astonishment that quickly turned to scorn, as they saw the champion of Israel come leaping with light foot down the rocks of the ravine side, and up the other side, to where Goliath stood. He answered the giant's jeers with the mighty name of God, and then with steady hand he sent the God-directed missile swiftly to the mark. The huge Philistine fell smitten on the forehead. Still on the run, David leaped upon him, snatched his sword, and with it cut off his head.

At the sight a shout of triumph rose from Israel's camp. The Philistines fled in panic, pursued and smitten by Israel, until the gates of Gath and Ekron gave them shelter. God had brought victory to his people.

THE CAUSES OF VICTORY

It was a splendid story. Men have never forgotten it and never will. As long as brave deeds are remembered this tale of the shepherd lad and the missile that flew to the mark will be told. But we want to be more than stirred by a great story. We want to know why it happened, and how it happened, so that we can use the principles that underlay it in securing our own victories. What then were the reasons for David's victory?

The first reason why David won was that he saw God on the scene. Saul and the host of Israel saw only the giant in brass armor. They contrasted their might with the might of Goliath, and knew that he could overcome them. David contrasted Goliath with God, and knew God could break Goliath as a crumb between his fingers. He had learned God's power. Through the long nights, as he watched with the sheep, he had followed the stars in their courses, and he knew whose hand held them true. He had pitted his strength against that of the lion and the bear, and he knew whose hand had made him strong. What was Goliath when a man had God? The difference between the other Israelites and David was that while they saw difficulties he saw God. When men approach difficulties thus they always overcome them.

Long ago the Philistines perished from the earth. The archæologist digging in the ruins of their old cities finds only a few memorials of the once warlike nation. But are all the giants conquered? Every generation is faced by new giants, or by old giants in new forms. There are the giants that threaten us as a nation, the giants of immorality, of greed, of contempt for other peoples of other races and other skins. There are the giants that threaten us as individuals, like those that Bunyan's Pilgrim met as he went on his journey. But the first thing necessary for victory is to know God's power. And the best way to know his power is to try it, at the first opportunity, in the battle against the sin that so easily besets, against the temptation to which we have so often succumbed. David had come to this confidence after many tests. Faith is like muscle, it grows by use. He was ready for this encounter because he had triumphed in the last. "For thou hast been my help, and in the shadow of thy wings will I rejoice."

The second reason David won was that he saw a cause involved in the conflict. "Is there not a cause?" he asked. Surely there was, even the honor of God, and the safety of his people. And when causes are at issue, God fights. David did not rush into this fight to win glory for himself. He had come to the camp in the performance of duty, and he had seen things that were apparently kept from all others. So it was his duty to assume the entire task and defend the cause.

The third reason for David's success was his care about his part in the work. Because the Lord was in the battle, because God's cause was imperiled, was no reason for David's thinking that he had nothing to do, or for doing it in a slipshod way. So he carefully selected the means he could use best, and then used them with the best of his skill. Surely no one thinks that David shut his eyes and whirled that sling blindly, trusting God to carry the stone to the mark. There is, on the contrary, every evidence in the story to lead us to think that all the skill he had been years in acquiring was brought to bear in that contest. He did not grab a handful of stones at random, but carefully chose them. They had to be just the right weight, and of a proper roundness. Nor was he content with one; he selected five. The first four might not reach the mark, and he would still have one in reserve. The whole story reveals a painstaking effort to do his part in the best possible way. It is the way God's work should ever be done.

There will come of course times in the lives of all of us when we must give ourselves into the hand of God and let him do the whole thing, times when we must say as Isaiah records King Hezekiah to have said, "O Lord, I am oppressed, be thou my surety." But ordinarily we must in all our struggles be as careful as David was. God's soldier must not rely on chance and then call his indolence by the name of faith. Remember that God's task is your task, that his cause is your cause. Then pre-

pare. Don't be slipshod. The cause of Christ has suffered too much already from men who relied on chance. Prepare by doing the trivial things you are asked to do now. You will never be fitted for big things otherwise.

THE BEGINNINGS OF TROUBLE

After the victory was won Saul gave with a grudging hand the honors that had been promised to David. David became one of the leaders in the king's army. More than anything that he received from the king was the friendship he won from Jonathan, the king's son. This became one of the immortal friendships of history. But not for long did David enjoy his new honors undisturbed. After one of his victories the women greeted him with a song of triumph which ascribed to him greater honors than those they gave to Saul. The pettiness of the king could not stand this, and jealousy of the young soldier was kindled in his heart. This jealousy was to lead to bitter results. But it was not without its value for David. It is a question if David could ever have been the man he was or have done the things he did if life had been too easy for him. We will see what hardships did for David. We should never let them discourage us.

THE LESSON'S WORDS AND PHRASES

Ch. 17:40. Staff . . . bag . . . sling. The staff which David carried was the rod used by shepherds, perhaps with a crook in the end; the bag was a pouch fastened at the waist, the sling a piece of leather with two thongs, which was whirled around the head, and one thong released, loosing the stone and sending it to the mark.

43. Staves. Referring to the shepherd's staff, and its use in punishing dogs.

45. Javelin. A smaller spear, intended to be thrown.

Ch. 18:5. Over the men of war. The standing army.

6. Timbrel. A kind of drum which has developed into our tambourine.

8. Wroth. Angry with a jealous anger.

QUESTIONS FOR INTERMEDIATE CLASSES

1. Why were the soldiers of Israel afraid of Goliath? Why was David not afraid?
2. What part had his earlier experiences as a shepherd to do with David's fitness?
3. What were the great things that hung on the outcome of this battle?
4. Why did David win the victory? Can we win victories in our battles in the same way?

The Intermediate Catechism

Q. 36. What is expected of baptized children?

A. It is expected of baptized children that they will think of themselves as dedicated to God and, in early years, confess Jesus Christ and come to the Lord's Supper.

Q. 37. What is the Lord's Supper?

A. The Lord's Supper is the sacred use of bread and of the cup, as appointed by the Lord Jesus, in which, in thankful remembrance of him, we show forth his death and, in communion with one another, by faith partake of him.

TOPICS FOR SENIOR CLASS DISCUSSION

1. On this national birthday what special meaning has this lesson for Americans?
2. Describe the scene of the battle. How was Goliath armed? Do you wonder that he scorned David's sling?
3. Suppose you were in David's place; would you have faced Goliath? Do you believe that God is able to help you in the same way when you have a conflict ahead? What does God expect us to do when he helps?
4. What do you think were the real reasons behind David's victory? When we think of the issues before our country do these reasons give us any guidance as to what we ought to do?

The Shorter Catechism

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Lesson II (XV)—JONATHAN BEFRIENDS DAVID

The Golden Text—"A friend loveth at all times; and a brother is born for adversity."—Prov. 17 : 17.

TEXT OF LESSON, I SAM. 20 : 32-42

For entire lesson, see I Sam., ch. 20.

32 And Jon'a-than answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33 And Saul cast his spear at him to smite him; whereby Jon'a-than knew that it was determined of his father to put Da'vid to death.

34 So Jon'a-than arose from the table in fierce anger, and did eat no food the second day of the

month; for he was grieved for Da'vid, because his father had done him shame.

35 And it came to pass in the morning, that Jon'a-than went out into the field at the time appointed with Da'vid, and a little lad with him.

36 And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jon'a-than had shot, Jon'a-than cried after the lad, and said, Is not the arrow beyond thee?

38 And Jon'a-than cried after the lad, Make speed, haste, stay not. And Jon'a-than's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jon'a-than and Da'vid knew the matter.

40 And Jon'a-than gave his weapons unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, Da'vid arose out of *a place* toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until Da'vid exceeded.

42 And Jon'a-than said to Da'vid, Go in peace, forasmuch as we have sworn both of us in the name of Je-ho'vah, saying, Je-ho'vah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jon'a-than went into the city.

The Time—1068 B.C. **The Place**—Gibeah.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 5	Jonathan Intercedes for David	I Sam. 18: 1-4; 19: 1-7.
Tuesday, July 6	The Friends Confer	1 Sam. 20: 1-11.
Wednesday, July 7	A Plan of Action	1 Sam. 20: 12-23.
Thursday, July 8	A King's Enmity	I Sam. 20 : 24-32.
Friday, July 9	The Prince's Friendship	I Sam. 20: 35-42.
Saturday, July 10	The Value of a Friend	Prov. 17: 1-17.
Sunday, July 11	The Friendship of Jesus	John 15: 1-15.

THE MAKING OF A FIT INSTRUMENT

Once in a little village I watched the process of manufacturing two different classes of objects. One object was the clothespin. A boy fed blocks of wood into one end of the machine and the finished clothespins tumbled out of the other by the hundreds. The making of a clothespin does not require great care. The housewife uses them as the machine made them, by the hundred. Some are broken on every wash day, and some are lost in the grass. What matter? Clothespins are cheap.

Then I watched the making of an ax. An ax is a different tool from a clothespin. It has difficult tasks to do; it must bring the great trees of the forest low, it must trim and shape the logs for the mill. The man who wields the ax cannot afford to take chances with it. So it must be carefully made, heated in fires, and tempered in chilling baths, and hammered on anvils, and polished on flying wheels. All this I saw the workmen do until the job was finished.

The process through which David was passing was more like the process in the ax factory than that adopted in the clothespin factory. David was being tempered to be God's sword in Israel. It seems hard on David, but there was no other way. You cannot shape a sword or an ax with feathers, nor temper them with safety matches. There must be hammers and anvils and forge fires. The trouble with Saul was that he had not been tempered for his task. There are innumerable instances among the nations of young men being spoiled through sudden elevation to power. God needed a perfect instrument to do the great work that David was to do in Israel. Hence the length and the severity of the process. For how many men does God do just this thing? Even his gracious Son could not be fitted for his great task for men in any other way. Though he was a Son, yet he "learned obedience by the things which he suffered." Many a man who found his youth easy has been unfitted for any great task. On the other hand, many of the men who have led the race to better things have spent youthful days amid struggle and toil and self-denial. There is never a crown without a cross, and it is better to bear the cross first.

THE HELP OF A FRIEND

No doubt David thought at times that these hard experiences through which he was going were more than he could bear. We do not naturally take to hardness. How our soldiers grumbled at the long hours of drill and the marches under the summer suns and through the winter days when the snow and the wind cut through to the marrow. Yet they would not have been fit for the trenches without this hardening process. If David had been obliged to bear the hard training without any friendly sympathy to encourage him, his faith might not have been sufficient for the test. But God never leaves a man without the help he knows is needed. Friendship is one of his gracious provisions for his children. We do not always know what friendships are for, until some crisis comes in life and our friends help us or we help them. Then if we have our eyes open to see God working in his world, we know that friendships are part of his plan for our good.

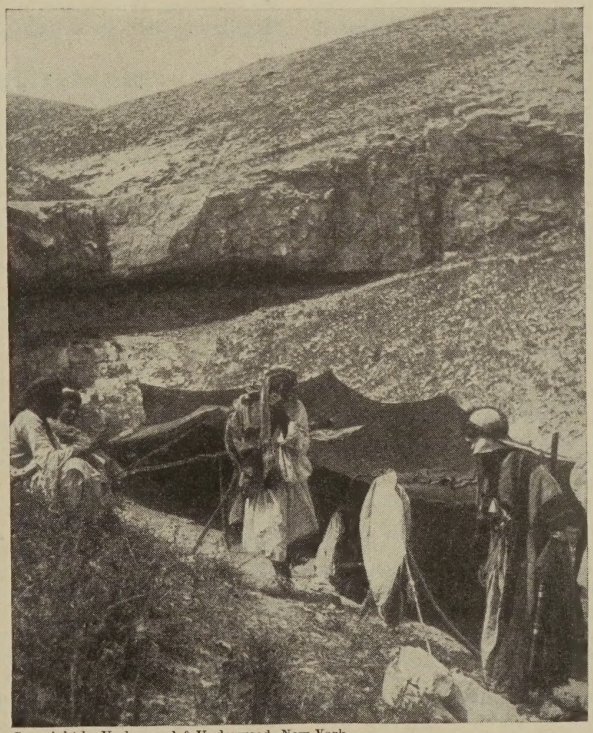
WHO JONATHAN WAS

The friend who came to David's help was one of the finest men whose stories we find in this Old Testament. He was Saul's oldest son, and if things had gone as men expected, he would some day have sat on the king's throne. Jonathan was a brave soldier. We remember how he displayed his bravery the day he mounted the cliff with his armor-bearer. But he had a rarer and finer quality than courage. He had that spirit which enables a man to put his own interests in the second place. He saw that David had in him the qualities which Israel sorely needed when her enemies were threatening her very life. So, instead of thinking of his own interests, he thought of the good of his people, and stood by David when the king plotted to destroy him. We need this quality of Jonathan's so much in these serious days. We need to get the vision of service. No man has the vision of service until he has learned, as did Jonathan, to put his own affairs second and the good of the people first.

THE COVENANT OF FRIENDSHIP

Jonathan seems to have been attracted to David immediately after his exploit in conquering Goliath. He intervened in the first outbreak of Saul's jealous wrath, thus bringing that wrath upon himself. He had protected David on various occasions before the occurrence of the incidents which the lesson records. He still seemed to think that his father's views about David might be changed. With this view David did not agree. So, while David continued hidden, Jonathan undertook to find out his father's real sentiments. They devised a strategem through which they hoped to find the truth. On the next day, the feast of the new moon, all the officers of Saul's establishment would be expected at his table. If the king missed David, Jonathan was to pretend that David had gone to a yearly sacrifice at his father's home in Bethlehem. By the way Saul took this news they hoped to find out how he really felt.

After this was agreed on they went to some secluded spot near Gibeah, where they entered into a solemn covenant, calling God to witness. Jonathan bound himself to declare faithfully to David all the things his father planned to do, and exacted from David a pledge that he would always be kind to Jonathan and his family and not destroy them, as a new king so often destroyed the family of the old king. Then followed the plan by which Jonathan was to tell David of the result of his findings. As it might not be safe for him to see David, they arranged to signal with arrows.



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A BEDOUIN ENCAMPMENT

Much of David's exile was passed in a region similar to this.

The plan was carried out as arranged. Saul's anger was aroused not only at David, but also at Jonathan for taking David's part. Jonathan repaired to David's hiding place. The arrow signal was given. Then, after Jonathan's servant went back to the city, the friends met. The news that Jonathan brought was of such nature that they must part. It was a parting that was very bitter for both and they wept in each other's arms.

THE FAITH BEHIND THE FRIENDSHIP

What was the thing that enabled Jonathan to act in this way with David? It has been suggested that Jonathan had acted as he did because he put other men's needs above his own. But what is it that enables us to put others' needs first and to do this all the time? Is it not faith in God, a God who is the Lord of life, and who will bless us as we do his will? Was not this faith behind Jonathan's

action? He knew that David was to occupy the place he had thought for years was his, a place full of honor. Yet no trace of jealousy disturbed his spirit. Never did he lift a hand against his rival. This cannot be explained on the ground that Jonathan was afraid of David. There is nothing in the story to prove him "a quitter." There is only one explanation that can be made—his faith in God was such that, cost him personally what it might, he would not stand in the way of God's man. God was Sovereign to this prince of Israel, and it was his duty as man to obey God.

The word "obey" is a word that our time sorely needs. We are so impatient of restraint. Children do not want to obey their parents. The charge is frequently made by visitors from other lands that American children never obey except when they want to do so. Jurists declare that the greatest thing that is wrong in our national life is our impatience with law. We have more laws than ever before, but less respect for law.

This same spirit of disobedience is seen in our attitude toward God. Men do not like to think of God as Sovereign, doing as he will in the affairs of men. They even reconstruct their idea of him, to get away from the fact of sovereignty, speaking of him only as a kind Father, who will deal with all men with a sort of blind benevolence, whether they obey him or not. He is a kind Father, but the kindest father is the father who has laws which his children must obey. And he is Sovereign—his will is supreme. When men recognize this and act accordingly, they rise through their faith to great deeds. The most splendid achievements in history are those of men who greatly dared, because they were doing God's will and trusted his power. Our modern liberty was the result of the daring of the men who defied kings. They saw God as Sovereign, and trusted themselves to him, suffering what he wanted them to suffer, but believing. They endured "as seeing him who is invisible." So Jonathan endured his loss, and helped David.

This faith in God enabled Jonathan to be unselfish in his friendship with David. He was confident of God's justice, and knew that he could trust himself to that justice, having the assurance that God would compensate him for all he took from him. And because he loved unselfishly he was a friend to the end.

OUR FRIEND WHO STANDS BY US

There is a striking parallel between this story of the love of Jonathan for David and the love of Jesus for us. Jonathan was a prince, of royal rank and honors, David only a shepherd from the hills of Bethlehem. The prince stooped to the love of the shepherd, and "the soul of Jonathan was knit with the soul of David." Jesus is the Son of God, and we are only men who so often choose to do just what we want to do, and not what God wants us to do. Jesus has far less reason for loving us than had Jonathan for loving David. Yet he does love us.

After David and Jonathan had made their covenant, Jonathan took off the robe he wore as the king's son and gave it to David. Also he gave him his sword and his bow and his girdle, so that men might know that David was one of the royal household.

So Jesus gives us the great privilege of calling ourselves the children of God. I John 3 : 1. Are we wearing this honor so that when men see us they know that we belong to the household of God?

THE FINAL SACRIFICE

When David was an exile, hiding from the royal anger, Jonathan left the court of his father, to seek and comfort his friend. The supreme manifestation of his love was on the heights of Gilboa. He knew that Saul's cause was a losing cause, and he died fighting a losing battle. David reached the throne over the dead body of his friend. It is little wonder that David has given us that beautiful lament in II Sam. 1: 17-27, "Thy love to me was wonderful."

We, surveying anew the cross on which Christ died that we might come to our kingdom, are constrained to utter the same words. There never was such love as that which Jesus has for us, for he left heaven and all the joy of his Father's presence to come and live among us, to show us the way to life and peace and the joy that ever abides.

But do we stop with thinking that the love of Christ was wonderful? If we do we are doing a great wrong. Later on, as we read the story of the time when David had become king and was able at last to help, one of the first things he did was to provide for Jonathan's crippled son. We all know why he did it. He remembered the love that Jonathan had for him and how that love had helped. Since he could not show his gratitude to his dead friend, he showed it to one for whom that friend cared.

Can we not do the same thing as we think of the love of Christ? Are there not thousands like that cripple in the world for whom Christ cares and who need our help? There are the thousands in Armenia who are sick and starving. There are the millions in Africa and Asia who do not know about this Friend who died for us. Perhaps on some back street, just round the corner from where you live, there is some one who does not have what you have, and to whom you ought to go for Christ's sake. Maybe such a one needs only to be cheered up a bit. We ought not just to hug the fact of Christ's love to our hearts. It ought to be the thing that stirs us every day to do things the world sorely needs to those for whom he cares.

THE LESSON'S WORDS AND PHRASES

34. Had done him shame. Had treated him in a shameful way.

35. The field. The field where David was hiding. For a full account of the plan agreed on, read vs. 18-23.

41. A place. A cave or a hollow where he had been hiding. **Bowed himself.** An act of reverence and gratitude. **Wept.** Because they must part.

QUESTIONS FOR INTERMEDIATE CLASSES

1. How did God prepare David for the work he wanted him to do? Does he prepare other men in the same way?
2. Whom did God send to help David? Whom did he send to help us?
3. What were the great things about Jonathan which enabled him to stand by David in this serious time?
4. What does the lesson teach about friendship? What does Christ's friendship demand of us?

The Intermediate Catechism

Q. 38. How was the Lord's Supper appointed?

A. The Lord's Supper was appointed by the Lord Jesus in the night in which he was betrayed, when he took bread and gave it to his disciples, saying: "Take, eat: this is my body, which is broken for you: this do in remembrance of me";

And also the cup and gave it to his disciples, saying: "This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all, of it."

TOPICS FOR SENIOR CLASS DISCUSSION

1. The Quarterly notes describe the hard training that God gave David. What should hardships and difficulties mean for us?
2. What was there in David which compelled Jonathan to act as he did? What was there in Jonathan which made it possible? Is faith necessary to unselfish friendship?
3. What do we mean when we speak of the friendship of Christ? What obligations rest on us as the result of what he has done for us?

The Shorter Catechism

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Lesson III (XVI)—DAVID SPARES SAUL'S LIFE

The Golden Text—"Love your enemies, do good to them that hate you."—Luke 6 : 27.

TEXT OF LESSON, I SAM. 26: 7-17, 21

For entire lesson, see I Sam., ch. 26.

7 So Da'vid and A-bish'a-i came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Ab'ner and the people lay round about him.

8 Then said A-bish'a-i to Da'vid, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time.

9 And Da'vid said to A-bish'a-i, Destroy him not; for who can put forth his hand against Je-ho'vah's anointed, and be guiltless?

10 And Da'vid said, As Je-ho'vah liveth, Je-ho'vah will smite him; or his day shall come to die; or he shall go down into battle, and perish.

11 Je-ho'vah forbid that I should put forth my hand against Je-ho'vah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go.

12 So Da'vid took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Je-ho'vah was fallen upon them.

13 Then Da'vid went over to the other side, and stood on the top of the mountain afar off; a great space being between them;

14 And Da'vid cried to the people, and to Ab'ner the son of Ner, saying, Answerest thou not, Ab'ner? Then Ab'ner answered and said, Who art thou that criest to the king?

15 And Da'vid said to Ab'ner, Art not thou a *valiant* man? and who is like to thee in Is'ra-el? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As Je-ho'vah liveth, ye are worthy to die, because ye have not kept watch over your lord, Je-ho'vah's anointed. And now see where the king's spear is, and the cruse of water that was at his head.

17 And Saul knew Da'vid's voice, and said, Is

this thy voice, my son Da'vid? And Da'vid said, It is my voice, my lord, O king.

* * * * *

21 Then said Saul, I have sinned: return, my son Da'vid; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

Additional Passages for Study: Matt. 5: 38-48; Rom. 12: 17-21.

The Time—1065 B.C.

The Place—The Hill of Hachilah, in the Judean Wilderness, southeast of Hebron.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 12	David Spares Saul's Life	I Sam. 26: 1-12.
Tuesday, July 13	Saul at David's Mercy	I Sam. 24: 1-12.
Wednesday, July 14	David Puts Saul to Shame	I Sam. 24: 16-22.
Thursday, July 15	David Reproves Saul	I Sam. 26: 13-25.
Friday, July 16	Love Your Enemies	Matt. 5: 38-48.
Saturday, July 17	Jesus and His Enemies	Matt. 26: 47-56.
Sunday, July 18	Vengeance Is Mine	Rom. 12: 9-21.

TRUSTING IN DECEIT

The story of the years of David's life that lie between this lesson and the last is not pleasant reading. David was guilty of wrong and shameful things. Yet there is a measure of comfort in the story as we find it, for it helps to prove that the men who recorded the stories were truthful men. They told the tale of the bad side of their hero as well as of the good side. Then the story helps us to realize how a man can overcome a bad past and become a good servant of God. We may make mistakes and commit sin, just as David did. But these errors need not hold us down; because of them we need not stop striving to do the right and to be the right thing. If we will let God help us we, too, can be men of faith and courage.

These years were years in which David trusted in his own cunning rather than in God. The deceit began at Nob. Here he lied to Ahimelech, telling him he was sent by the king on a certain errand, and thereby securing provisions and Goliath's sword. By Saul's orders Ahimelech paid for this with his life and the lives of all his household. Finding that deception had accomplished his purpose there David tried another deceit on Achish, the king of Gath, a city of the Philistines. He was forced to depart from Gath, and began his life in the cave of Adullam as the chief of a band of outlaws. Then follows the story of further wanderings, with Saul seeking always to slay him. It was a bitter experience and David was to find what many another man has found, that depending on cunning is a most dangerous policy to pursue.

AN APOSTOLIC WARNING

It is strange to think of a man who had gone forward unafraid and practically unarmed, to meet the giant clothed in brass, because he believed God was with him, now stooping to the base deceits which are recorded in these chapters. But though we cannot excuse his attitude we can account for it. David was worn out and wearied by Saul's long-continued persecution. A tired man will do things that a fresh man will not think of doing.

Every man knows how easy it is to let the temper slip when the nerves are tingling, or to grow careless in doing good when the body is weary. After a long strain the Tempter has the surest chance at a man. It must have been some emergency as this that Paul had in mind in Eph. 6 : 10-18, when he advised the Christian soldier to put on the whole armor of God that "ye may be able to withstand in the evil day, and, having done all, to stand."

We are apt to slip over that last clause as meaning little, but it is the very heart of the apostle's counsel. "To stand," not to yield an inch, not to falter for a moment, not to give up before any sudden surprise, not to break after the long strain that tries the temper of a man. That a man may be able to do this, the apostle tells him, he must continue "with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance." This evidently David did not do. Instead of praying and watching and trusting God, he trusted in his own cunning, and the shameful doings that the intervening chapters record were the result.

A NEW AND BETTER WAY

At last there came a very definite change in David's life. The old confidence in Jehovah, the God of his fathers, which had made him invincible when he went out to meet Goliath, and which was to be so evident in the after years of his life, came back to him. This faith displayed itself in an incident similar to that which we are studying, when he spared Saul's life for the first time in the cave in the wilderness of En-gedi. Saul made him many promises of friendship at that time, but Saul had a fashion of not keeping his promises, and it was not long before he was pursuing David again. While he was conducting this pursuit David spared

him the second time, in dramatic fashion. He had learned anew to trust God, and because he so trusted he was not willing to take vengeance into his own hands. God would punish Saul when his time came. Until that time came God would take care of him.

WHY TRUST LED TO MERCY

It is not hard to imagine that David did not arrive easily at this conclusion. He lived in a hot and passionate age when men were accustomed to settle their quarrels with weapons. He knew that his quarrel with Saul could be settled in only one way, by Saul's death. And with Saul lying there, helpless and asleep, how easily could that end be secured! The temptation to take Saul's life must have been strong. No longer would he be a hunted wanderer, with a price upon his head; he could have a home and its comforts. He would be king. And he could bring peace to his people. At last he could reward the men who had been faithful to him in his wanderings. For himself, for his family, for his followers, and for his nation, there was much to be gained by one quick blow. He could never expect Saul to be fair, to keep his word, to end the unjust quarrel. Yet David did not strike. He had come to the conclusion that Saul held his office by God's appointment. When God was ready, God would remove him. David would not interfere in God's plans. The proof of this is seen in the answer to Abishai in I Sam. 26 : 9, 10. It is the old David who is reasoning here. He had come to the point where he was ready to trust in God's care, and leave things to the God who cared. Many of the psalms which he wrote describe that confidence and what it meant to him.

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DAVID SPARES SAUL'S LIFE

WORTHY OF IMITATION

The story is worth remembering, and it is worthy of imitation. We are constantly tempted to take things into our own hands. Soon or late, the moment comes to every man when a blow in the dark or some other wrong thing will apparently release him from many troubles. He is facing financial difficulties, involving his family. Or some one has been interfering with his plans and his life. Suddenly comes an opportunity to end the opposition, just as the opportunity came to David, and as it came also to Jesus. When the Tempter took Jesus up to the high mountain and spread before him the kingdoms of that world which he had come to win, and offered them to him for one moment's bending of the knee, Jesus refused, though he knew well what a price his followers would have to pay before these kingdoms were won. So David refused, and we must refuse. Nothing is good, either for us or for others, which is purchased at the price of right. God has a habit of giving to men who obey him the things he has for them, even as finally he gave to David the kingdom.

Always God has need of men who will stand up for the right no matter what the cost, but especially does he need them now. Many see in the troublous times through which the world is passing an opportunity to get something for themselves quickly and easily. The world's troubles are caused by selfishness and greed, forgetfulness of God and of man. The solution of difficulty will be found by those who believe in God enough not to think of themselves, but to trust and follow him.

LISTENING TO EVIL

Throughout the whole story of Saul's relations with David, Saul is a riddle which a sensible man finds it hard to read. What could have ended so quickly the feeling of gratitude which he had displayed toward David in the cave at En-gedi? It was evidently more than a matter of varying humor. A malignant purpose had gripped him again, which compelled him to pursue the man to whom he had made such lofty protestations of devotion.

Is a clue to be found in the expressions used

by David here in his addresses to Saul? In the address David made to Saul at the time he spared him in the cave, he asked him, "Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt?" And in this lesson he spoke to him in almost the same fashion. Evidently some one was carrying false reports of David to Saul, and this seems to have been the reason why Saul continued to break his word, and made David to suffer and to wander.

Many a man since has suffered from gossip, some of it vicious, more of it idle. Many Christians who would hesitate to utter false reports against others with vicious intent, do not hesitate to do much harm by idle gossip. The history of every church and Sunday school reveals the fact that harm has been done by false reports about men, thoughtlessly yet unhesitatingly spread by brethren and fellow workers. In many communities are men who might have been useful, had not their usefulness been ended by the careless report of some gossip. Friends have been separated thus. Families have been split asunder. Gossip is the Devil's work. It is the first cousin of calumny. Guarded lips are, however, proofs of Christ's presence in a man's life. And not alone guarded lips but guarded ears. How constantly Christ warned his followers "take heed how ye hear." Gossip would not flourish if we would not listen to it. False reports would quickly cease if all should refuse to hear them.

THE LESSON'S WORDS AND PHRASES

7. The people. The army that was with Saul. **The place.** A barricade formed of carts and baggage carriers round about the camp.

8. Second time. Abishai proposed to kill Saul with one stroke. There would be no need of a second time.

9. Put forth his hand. To strike or injure. **Jehovah's anointed.** Saul had been anointed with the holy oil by Samuel, as token of his kingship.

11. Cruse. A small pot or jug used for carrying water.

12. They gat. An archaic form of the verb "to get."

13. Mountain. A little hill across the narrow valley from Saul's camp.

QUESTIONS FOR INTERMEDIATE CLASSES

1. Why do you think that David came to trust in his own cunning rather than in God? What things did he do during these years of his wanderings?
2. What was the new and better way that David took? How early in life can a boy learn to trust God?
3. What is there that David did in the lesson story which is worthy of our imitation?
4. Why did Saul listen to the evil stories about David? Is it not almost as bad to listen to wrong things as it is to tell them? Why?

The Intermediate Catechism

Q. 39. How should we come to the Lord's Supper?

A. We should come to the Lord's Supper with true sorrow for our sin, with glad assurance of God's forgiveness in Jesus Christ, and with confidence that he will give us new strength to serve him.

TOPICS FOR SENIOR CLASS DISCUSSION

1. The decline in David during these years. What caused it? What value for us has the fact that he changed his manner of living? Which is the safe way in which to live our lives—by faith or by cunning?
2. What does the apostle mean when he counsels us, "having done all, to stand"?
3. What do you think were the reasons behind the change in David?
4. Should a man do evil that good may come of it?
5. Why did Christ lay such stress upon care in listening as well as in speaking?

The Shorter Catechism

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Lesson IV (XVII)—DAVID SUCCEEDS SAUL AS KING

The Golden Text—"Trust in Jehovah with all thy heart, and lean not upon thine own understanding." —Prov. 3 : 5.

TEXT OF LESSON, II SAM. 2 : 1-7; 5 : 1-5

Ch. 2 : 1 And it came to pass after this, that Da'vid inquired of Je-ho'vah, saying, Shall I go up into any of the cities of Ju'dah? And Je-ho'vah said unto him, Go up. And Da'vid said, Whither shall I go up? And he said, Unto He'bron.

2 So Da'vid went up thither, and his two wives also, A-hin'o-am the Jez-reel-i'tess, and Ab'i-gail the wife of Na'bal the Car'mel-ite.

3 And his men that were with him did Da'vid bring up, every man with his household: and they dwelt in the cities of He'bron.

4 And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah. And they told Da'vid, saying, The men of Ja'besh-gil'e-ad, were they that buried Saul.

5 And Da'vid sent messengers unto the men of Ja'besh-gil'e-ad, and said unto them, Blessed be ye of Je-ho'vah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And now Je-ho'vah show lovingkindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Now therefore let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Ju'dah have anointed me king over them.

* * * * *

Ch. 5:1 Then came all the tribes of Is'ra-el to Da'vid unto He'bron, and spake, saying, Behold, we are thy bone and thy flesh.

2 In times past, when Saul was king over us, it was thou that leddest out and broughtest in Is'ra-el: and Je-ho'vah said to thee, Thou shalt be shepherd of my people Is'ra-el, and thou shalt be prince over Is'ra-el.

3 So all the elders of Is'ra-el came to the king to He'bron; and king Da'vid made a covenant with them in He'bron before Je-ho'vah: and they anointed Da'vid king over Is'ra-el.

4 Da'vid was thirty years old when he began to reign, and he reigned forty years.

5 In He'bron he reigned over Ju'dah seven years and six months; and in Je-ru'sa-lem he reigned thirty and three years over all Is'ra-el and Ju'dah.

The Time—In 1063 B.C. David became king over Judah. In 1055 B.C. David became king over all Israel.

The Places—Hebron and Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 19	Death of Saul	I Sam. 31 : 1-6.
Tuesday, July 20	David's Lamentation	II Sam. 1 : 17-27.
Wednesday, July 21	David Made King of Judah	II Sam. 2 : 1-7.
Thursday, July 22	David Crowned King of All Israel	II Sam. 5 : 1-10.
Friday, July 23	True Success	Matt. 25 : 14-29.
Saturday, July 24	Winning a Crown	I Cor. 9 : 16-27.
Sunday, July 25	A Crown of Righteousness	II Tim. 4 : 1-8.

HOW SAUL DIED

The end of the stormy reign of Saul came at last. He died by his own hand after the great defeat of his armies by his old enemies, the Philistines. It was a sorry ending to what might have been a great career. And the reason for the failure Saul himself realized when he said to Samuel, "God is departed from me." But God would never have left him had he not first left God. It was Saul's sin that drove God away. As we have read the story we have seen how patient God was with him, how God sent Samuel to guide Saul in the beginning, how repeatedly God warned him that he was doing wrong, how time after time he was given a new chance. But Saul would not heed. He was bent on doing things in his own way, without regard to God's laws, and here on Mount Gilboa, above the plain where the battle was fought, he paid the penalty. This plain, we remember, was the scene of Barak's triumph and Gideon's victory. Long before the judges ruled in Israel it had felt the shock of contending armies. Early Egyptian monuments describe the victory of the conqueror, Thothmes III, in this place. Here, later, Jehu won his decisive battle with "all that remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining." Here King Josiah died in a great battle with the Egyptians. Long after Israel had ceased to be a kingdom, Greek and Roman, Persian and Saracen, Turk, Arab, and French, warred in this place for the mastery of the lands that lie about. Here also, only a few years ago, the forces of the Allies defeated the Turkish armies, under their German officers, and settled the War in the East. The mountains of Gilboa have seen the shields of many mighty warriors cast away defiled, as they saw the shield of Saul cast away.

DAVID'S LAMENT FOR HIS FRIEND

We sometimes forget that the Bible, the record of God's dealing with men, is a storehouse of some of the most beautiful things in the world. Here are to be found hero tales as wonderful as any that the histories of Greece and Rome contain. Here, also, are stories as charming and as delightful as any that have been ever written, such as the story of Ruth. And one of the finest poems in all literature, a poem filled with the love of a strong man for his friend, is to be found in II Sam. 1: 17-27. Many phrases in it have passed into our English speech, and are used constantly. Read it to-day. Not only is it worth reading for itself but because it gives a side light on David's character worth noting, that the event that opened his way to the throne should fill him with a sadness that found voice in such bitter lamentation. The loss of Jonathan was to him greater than his gain.

DIFFICULTIES IN THE WAY TO THE THRONE

But although King Saul was dead, David was not to find his path to the throne easy. Men do not

forget things overnight, and there were many things to be forgotten before David could become the head of a united people. Saul had many friends and followers who were not yet ready to give their allegiance to their late master's rival, and Israel as a whole was not ready to forget that David was almost a traitor to his own people when he entered into an alliance with Achish, and accompanied the Philistine army to the field. His own tribe of Judah was the most friendly, and because it was his own, the most likely to make allowance for the difficult position in which he was placed when he entered into that alliance. They knew how far Saul had gone in his efforts to destroy David, and what part this had played in his decision to join Achish. David's own mistakes and follies, were the things that arose up to confront him as he prepared to assume the kingdom that God had long before promised to him. It was evident that he had not yet finished that course in "the School of the King," which he had begun years before.

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HEBRON, WHERE DAVID WAS MADE KING OF JUDAH

THE NEW KING PRAYS

The first step that was before David was evidently to rally the men of his own tribe of Judah around him by declaring himself king in one of the cities of Judah. But before he was willing to do this he sought counsel of God. Speaking of this, one writer has said: "Prayer was not the last resort of one whom all other refuge had failed, but the first resort of one who regarded the divine approval as the most essential element for determining the propriety of the undertaking." This is worth thinking about. David's first step in the direction of the kingdom was to seek God's guidance in prayer. Of course a study of David's character will reveal that it was quite to be expected of him. He stands out preëminent among Old Testament men for his fellowship with God. True, he often forgot God, and wandered, and sinned, but "we find no one who lived so closely under God's shadow, whose heart and life were so influenced by regard to God, to whom God was so much of a personal Friend, so blended we may say, with his very existence."

It is a safe plan in which to follow David, this seeking of God's counsel in the very beginning of things. Too often it is left to the end. No course is so sane and so wise as that which recognizes the reality and value of the divine direction in everything. This is God's world, and the final word in everything is his. When a man recognizes this, his prayers cease to be idle words, and become the expression of his life's dependence on a Sovereign's power. Endless difficulties and troubles would be avoided if men recognized this. If, at the beginning of a day's work, a business deal, a journey, a family council, a talk with a friend, anything that comes in life, we sought God's guidance, believing that he would guide, we would have more successes, and would go through the world with calmer hearts. "In all thy ways acknowledge him," and he will do his part.

GRATITUDE FOR AN HONORABLE DEED

The answer to David's prayer was clear and decisive, and he went to Hebron, one of the cities of Judah, to declare himself king. Hebron was a city already rich in historical associations. Here Abraham had lived, and Isaac and Jacob after him. Joshua captured the city in the conquest, and Caleb claimed it as his possession. It also had been chosen as one of the seven cities of refuge. It is said in Num. 13 : 22 that it was built seven years before Zoan in Egypt, and so it must have been one of the oldest cities in the land. It is still inhabited. It lies about nineteen miles south of Jerusalem, and it was the capital of David's kingdom for seven and a half years.

But we are more interested in one of the things that David did after he was seated upon the throne than we are in the place where he lived. Cities crumble and decay, but good deeds live forever, and this gracious thing that David did to the men of Jabesh-gilead is worthy of remembrance. Let us hold always in mind while we read these stories that David's day and ours were vastly different. His was a rude, rough court in a small hill city in a small land. We must not think of him as living

in a palace, with all sorts of gilded ceremonials around him. The times were as rude and rough as was his court. Seldom was any consideration shown to a defeated rival, even to his dead body. So the thing that David did to the men of Jabesh-gilead is the more remarkable. He was told of the honors they had paid to Saul's memory in burying his dead body. At once he sent his thanks to them for this kindly office, called upon them a benediction from the Lord, and promised them his own favor and kindness. Of course it can be said that this was a politic thing to do, inasmuch as it was to David's advantage to conciliate all parties in the kingdom, and to win them to his standard. But we need only to recall Jehu's treatment of the bodies of Jehoram and Jezebel to realize that a king usually had little concern for the body or memory of his rival. David had shown to Saul in the cave of En-gedi and on the hill of Hachilah the same respect and the same magnanimous spirit which characterized his action here. That the people of Jabesh-gilead shared it with him was a reason for the royal thanks.

KING AT LAST OVER A UNITED LAND

But the hearts of all Israel were not to be won easily. One gracious deed could not wipe out the memory of the long years before, though it very probably helped to do so. But David had to wait seven and a half years before he was to come into all of his kingdom, and they were years of battle and difficulty. Abner, who was a cousin of Saul and the commander of his army, set up Ish-bosheth, one of Saul's sons, as a rival king. Ish-bosheth seems to have been a mere dummy king, while Abner was the real head. Then followed a civil war which plunged all Israel into strife. All the time David's power grew, and the power of the house of Saul waned. At length Abner and Ish-bosheth were assassinated, and David was left without a rival. The elders of all the tribes then came together at Hebron and there David was chosen king.

THE WAY TO THE THRONE

With David king over all Israel we can look back over the way he had come from that day when Samuel called him from his sheep to pour the anointing oil upon his head. It was not an easy way. Difficulties had filled his path like thorns. Saul's jealousy had driven him into exile, he had been—to use his own graphic figure—hunted as "one doth hunt a partridge in the mountains," for years he had lived with outlaws and broken men in the cave of Adullam, he had been forced to seek safety at the hands of his nation's enemies. Then, when Saul was dead, he had seven and a half years of civil war before he was head of a united nation. Truly it was a hard way. What had enabled him to persist? First, there was God, God who had called him to the task and who had promised him his blessing. God had kept his promise. You remember the way David describes God's leading in the Twenty-third Psalm? Just as David had led his sheep by green pastures and still waters, and sometimes through valleys filled with gloom and darkness, so had God led him. Then there was the second factor, that faith and courage which enabled David to follow. That is a fact we must not forget. Success in any great thing is the result of a partnership. God's leading would have been of no avail if David had not had the faith to go ahead, following that leadership. Faith is not merely going ahead when skies are brightest. Faith is that thing which gives us courage to go on when the clouds hang heaviest and the way seems closed.

THE LESSON'S WORDS AND PHRASES

Ch. 2:3. His men. The men who had been his followers during his exile.

4. Buried Saul. After his death in the battle recorded in I Sam., ch. 31.

6. Requite. Reward.

Ch. 5:2. Leddest out. Referring to the time when David was head of Saul's army.

3. Elders. The principles or heads of the tribes and great tribal families. **Covenant.** This ended past difficulties, and secured future peace.

QUESTIONS FOR INTERMEDIATE CLASSES

1. What are some of the great battles that have been fought on the Plain of Esdraelon? What battle was fought there during the recent War?
2. What was there remarkable about the men of Jabesh-gilead? Why did David reward them?
3. What were the things that stood in the way of David's becoming king of all Israel?
4. What did David's coming to the throne prove about God as a Promise-keeper? How long had it been since Samuel had anointed him king?

The Intermediate Catechism

Q. 40. What is prayer?

A. Prayer is communion with God in the name of Jesus Christ, in which we tell God of our love to him, our sorrow for our sins, our thankfulness for his gifts, and our desires for ourselves and others.

TOPICS FOR SENIOR CLASS DISCUSSION

1. Discuss the question of the Bible as literature. Where are the great hero tales found? Where the great poems?
2. What were the difficulties that still confronted David after Saul's death? What steps did he take to insure peace in his nation?
3. How did David's time differ from our time? What was there especially noteworthy about his treatment of the men of Jabesh-gilead?

The Shorter Catechism

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

DAVID BRINGS THE ARK TO JERUSALEM

The Golden Text—"Enter into his gates with thanksgiving, and into his courts with praise."—Ps. 100: 4.

TEXT OF LESSON, II SAM. 6: 11-19; Ps. 24: 7-10

For entire lesson, see II Sam. 6: 1-19; Ps. 24: 7-10.

II Sam. 6 : 11 And the ark of Je-ho'vah remained in the house of O-bed–e'dom the Git'tite three months: and Je-ho'vah blessed O-bed-e'dom, and all his house.

12 And it was told king Da'vid, saying, Je-ho'vah hath blessed the house of O-bed–e'dom, and all that pertaineth unto him, because of the ark of God. And Da'vid went and brought up the ark of God from the house of O-bed–e'dom into the city of Da'vid with joy.

13 And it was so, that, when they that bare the ark of Je-ho'vah had gone six paces, he sacrificed an ox and a fatling.

14 And Da'vid danced before Je-ho'vah with all his might; and Da'vid was girded with a linen ephod.

15 So Da'vid and all the house of Is'ra-el brought up the ark of Je-ho'vah with shouting, and with the sound of the trumpet.

16 And it was so, as the ark of Je-ho'vah came into the city of Da'vid, that Mi'chal the daughter of Saul looked out at the window, and saw king Da'vid leaping and dancing before Je-ho'vah; and she despised him in her heart.

17 And they brought in the ark of Je-ho'vah, and set it in its place, in the midst of the tent that Da'vid had pitched for it; and Da'vid offered burnt-offerings and peace-offerings before Je-ho'vah.

18 And when Da'vid had made an end of offering the burnt-offering and the peace-offerings, he blessed the people in the name of Je-ho'vah of hosts.

19 And he dealt among all the people, even among the whole multitude of Is'ra-el, both to men and women, to every one a cake of bread, and a portion *of flesh,* and a cake of raisins. So all the people departed every one to his house.

* * * * *

Ps. 24:7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in.

8 Who is the King of glory? Je-ho'vah strong and mighty, Je-ho'vah mighty in battle.

9 Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of glory will come in.

10 Who is this King of glory? Je-ho'vah of hosts, he is the King of glory.

Additional Passages for Study: Ex. 25 : 10-22; Heb. 9 : 2-10.

The Time—1042 B.C. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 26	Reverence for Holy Things	Num. 4 : 4-15.
Tuesday, July 27	The King's Mistake	II Sam. 6 : 1-10.
Wednesday, July 28	David Brings the Ark to Jerusalem	II Sam. 6 : 11-17.
Thursday, July 29	The Ark of the Covenant	Ex. 25 : 10-22.
Friday, July 30	Sacrifice and Song	I Chron. 16 : 1-11.
Saturday, July 31	Ministering Before the Ark	I Chron. 16 : 37-43.
Sunday, August 1	Ascending the Hill of the Lord	Psalm 24.

A NEW CAPITAL FOR THE NATION

Almost thirteen years intervened between David's crowning as the king of united Israel and the events recorded in this lesson. They were crowded years. There were many things to be straightened out in the tangle that followed the years of Saul's decline and the civil war. As soon as David was strongly enough settled in his kingdom to do so, he planned the capture of the stronghold of the Jebusites on Mount Zion. This stronghold, afterwards known as Jerusalem, menaced his power as long as it was held by another. During the conquest Joshua had defeated the king who then ruled over it, and had burned the city, but the stronghold, or fortress, on Mount Zion had never been taken by Israel. It was an almost impregnable place, and the Jebusites who held it apparently thought that its capture was impossible, for they seem to have shown their contempt for David's efforts by saying that its walls could be defended even by the lame and the blind. But David proved a mightier enemy than they thought, for the fortress was taken, and David set up his new capital in the city that surrounded it.

The event has more than ordinary interest for us, for Jerusalem henceforward was to be the most famous city in the world. There are many hills that are higher than Zion on which it stands. There are other cities as crowded with historical associations. It produced no art, nor any great philosophy, as did others. No world conquerors came from its palaces, as they came from those of Rome. But it became the city of David's greatest Son, even our Lord and Saviour Jesus Christ. His feet walked its streets, his voice was heard in its Temple's porches, under the shadow of its walls he died for our salvation, and from the tomb hidden in

one of its gardens he rose to new and glorious life. No city in the world is like it, this city of the great King. There is hardly one of us who thinks of Jesus, who does not wish to see its towers, to walk its streets. And when we think of the land where we all hope to gather we call it the "New Jerusalem." Truly we may call memorable the event of David's capture of the city that his greatest Son was to make us love.

THE YEARS OF GROWING SUCCESS

The years that followed were for David years of growing success. He extended the boundaries of Jerusalem and built new portions to the city. He also built for himself a royal residence, with the aid of the workmen and materials sent to him by Hiram, king of Tyre. In previous years Israel had more often dwelt in tents and in rude huts than anywhere else. Now the people were to know greater material comforts. Next David addressed himself to the defense of his nation against new attacks from the Philistines. In these campaigns David was brilliantly successful. All these things increased his influence and power with his own people, so that he became master indeed in Israel.

The tide had turned at last. There are bad days in David's later years, days whose story we would be glad to take away from the record of his life, but there was no more the chronicle of hardship and disappointment of which we have read so much in his earlier years. It is a thing we find often in men's lives. Perhaps it may happen in our own, so it is worth while to think about it. Many, in fact most, of the men who have become eminent, have had many years of difficulty and disappointment to pass through before the tide turned for them and they passed on to success and fame. Diligence, perseverence, patience, with faith in God and confidence in his purpose, will make any man undefeatable. No boy need fail in any honorable ambition for which he is fitted, unless he allows himself to fail. The tide always turns at last.

REMEMBERING AND HONORING GOD

But David did not do as many men have done when the time of glory came at last. He did not forget to honor Jehovah who had led him and brought him to this place. He made a plan to erect a Temple for God's glory on Mount Zion—a plan which he was not destined to carry out. Here in the center of his kingdom, close to his own house, on the hill where Melchizedek had reigned, near the place where God had given his blessing to Abraham, he wanted God to dwell. To bring this about, he desired to bring up the Ark of the Testimony from Kiriath-jearim, where it had been since the Philistines restored it, early in Samuel's judgship. It was a healthy sign for David's kingdom that he wanted God at the center. There is no other place where God will abide. That was the trouble with Saul's kingdom. The king himself, and his own plans, were at the center, and God was outside. But David recognized the fact that he owed to God all that he was. God had called him from the sheepfold. He had guided him in the time of his first test in the Vale of Elah, when he met Goliath. He had guarded him during the times of Saul's wrath and the years of exile. He had brought him at last to his throne. It was in token of his recognition of this that David proposed to place God in the central place in his kingdom.

THE FIRST FAILURE AND WHY IT HAPPENED

But David's project was not immediately carried out. And the reason for the failure is worth thinking about, for very often we have great plans which fail for the same reason. We must not idly cast away the things which the past tells us. Sometimes we have to break with them for the sake of progress, but we ought to be careful when we take such steps, and above all we ought not to do it in any unthinking way. Yet youth is always in danger of thinking its way not merely the best way but the only way, as David thought his way of carrying the Ark. But the past has always something to teach us, and although we need not be shackled by it, we ought always to think about it.

David made preparations for the ceremonies of the return of the Ark on a grand scale. It was to be a great and solemn service. He gathered together from all Israel, thirty thousand chosen men, and went with them to Kiriath-jearim, not merely that God might be fitly honored, but that the people might be benefited by having their thoughts turned again to the covenant that existed between them and the God who dwelt on the mysterious mercy seat. But there may be fault in the finest of zeal, and that fault is usually due to carelessness or failure to think clearly. David was eager to honor God, but he was careless in his attention to the manner of honoring him. It was provided in the direction God had given about the Ark that when it was moved it should be borne on poles on the shoulders of the Levites. It was never to be carried in any other way. But David did not think of this when he made his preparations. Instead, he provided a new cart, drawn by oxen, for the carrying. The roads over which it must pass were rough and ill adapted for such conveyance, and apparently they had not progressed far when the cart jolted and the Ark was shaken. Uzzah, who was driving the cart, put forth his hand to steady it, and then the account reads "the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." The punishment seems hard for what was a ceremonial offense—according to the ceremonial Law only a Levite dared to touch the Ark—but there may have been circumstances connected with the act which are not narrated. But "in that economy moral truth was taught through ceremonial observances, and neglect of the one was treated as involving neglect

of the other." This lamentable happening brought the joyful ceremonies to a swift conclusion, and David, in what seems like a fit of temper, left the Ark in the house of Obed-edom the Gittite, himself returning to Jerusalem.

HOW GOD'S PRESENCE BLESSED A HOME

Sometime afterwards a message was brought to David which stirred again his purpose to bring the Ark to Jerusalem. It was a message that has a perpetual meaning, for it deals with a thing which is always so. It told that God's richest blessing was resting on the house of Obed-edom, where the Ark had been left. We do not know anything more about Obed-edom and his house than this, that because he sheltered the Ark, which was the symbol of God's presence, God's blessing came to him in a peculiar fashion. Obed-edom may have been a great man or a humble man. His house may have been built of stones or of skins. All this does not matter. God's blessing and God's peace made it distinctive. No matter how humble a home is, or how simple its furnishings, if it is a place where God dwells, it is a fit home for any man, where he may go and be at peace.

So when David heard the news of the favor God had shown to Obed-edom, he went forth again to bring the Ark to his capital. But this time he took the precaution to obey the Law, and the Levites carried the Ark.

A JOYFUL PROGRESS

Did you see the parades with which our soldiers were welcomed home when they came back from France? They were joyful occasions, with flags flying and people cheering, and every heart glad. They may help us to understand that day in Jerusalem when the Ark was brought back. Of course in many ways they did things differently. We cannot imagine our leaders in the Government, who ride in motors before the parade, dancing as David did, but this very fact only sets forth the difference between this early time and our day. It was a great day for Israel. We can imagine the procession as it approached the city. All eyes were turned toward the white-robed Levites, who bore the Ark. The sun gleamed back from the shining gold that covered the Ark. Before it in the gladness of his joy, danced and sang the warrior king. Behind it streamed in long array the host of the chosen in Israel. The gray old stronghold, which Israel's warriors had but a little while before won from the Jebusites, came into view, and the city, now the capital of the solidly established kingdom, from which anarchy had been banished. Then the king burst into song and the trained choirs followed. The song proclaims the fact that Jehovah is God of all the earth. He made it, and all that dwell within it are his. Although he dwells on Zion, he governs the world. It is not the song of a narrow God, whose blessing rests alone on the Israelites; there is in it a prophet's gleam of the coming glory, when all men shall honor him.

A ROYAL PSALM FOR A ROYAL DAY

The psalm whose closing verses forms a part of our lesson was evidently written by David for this great day. It is a wonderful poem. We ought to read all of it. Its first verses deal with the holiness of God, and then follows the description of the sort of man who is fitted to dwell in God's house, even a man whose life is holy and clean, like God's life. Dr. Maclaren says about this: "The general truth implied is that the character of God determines the character of the worshipers. Worship is supreme admiration, culminating in imitation." We can readily understand what that means. Every boy knows some fine man whom he imitates as nearly as he can. It is because he admires him that he imitates him. It is only as we come to admire God and love him, as the Being all wonderful and gracious and pure and loving, that we make an honest attempt to be like him. It was to help us to do this that God sent Jesus to us, so that in him we might see what God is like. We remember how he said, "He that hath seen me hath seen the Father."

Then, after David has sung of the holiness of God who dwells on Zion, and the character of the men who may approach his presence, he gives a sudden dramatic turn to the psalm in the verses which form our lesson ending. It was evidently the portion that was sung when the procession had reached the barred gates of the ancient city. The singers call on the gates to open and let in the King of glory. A section of the choir within sings an answer, "Who is the King of glory?" And the answer comes back, filled with the memories of David's years and wars and all that God has done for him, "Jehovah mighty in battle." Again the question is asked as if the recognition and surrender were reluctant. But the quick answer sounds, proclaiming God's universal dominion—"Jehovah of hosts." Then the gates swing wide and the procession enters, and God's Ark rests on his holy hill.

THE LESSON'S WORDS AND PHRASES

II Sam. 6: 11. The Gittite. A native of the Philistine city of Gath.

12. City of David. Jerusalem.

14. Ephod. An upper garment of linen worn by the priests.

15. House of Israel. People of Israel.

17. Its place. In the holiest place in the tabernacle erected on Mount Zion. **Burnt-offerings . . . peace-offerings.** There was a distinction between the two sorts of offerings mentioned here. The burnt offering was symbolical of the dedication of the offerer to Jehovah. The peace offering was a thank offering in recognition of Jehovah's blessings.

Ps. 24: 7. Everlasting doors. A symbolic expression denoting the strength of the city gates.

QUESTIONS FOR INTERMEDIATE CLASSES

1. How many years had passed since the last lesson, and what big things had happened in Israel in these years?
2. What was the Ark? Why did David want to have it at the center of his Kingdom? Why did the first attempt to bring it up fail?
3. Describe the great procession which brought up the Ark. How was the Ark carried, and why?
4. Why did David write the Twenty-fourth Psalm? How was it supposed to be sung?

The Intermediate Catechism

Q. 41. After what manner did Jesus Christ teach us to pray?

A. Jesus Christ taught us to pray after this manner:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. 6 : 9-13.

TOPICS FOR SENIOR CLASS DISCUSSION

1. What events took place during the thirteen preceding years? How did David proceed to consolidate his kingdom? What material improvements did he begin? Why did he want the Ark in his new capital?
2. As this is one of the great moments of David's life it might be well to review the road he had taken to reach it. What point has the story for us?
3. Why was the house of Obed-edom blessed? Which is the greater possession in a home, luxury or God's presence?
4. What great facts of faith learned by David in his years of struggle and battle are declared in this psalm?

The Shorter Catechism

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Lesson VI (XIX)—THE KINGLY KINDNESS OF DAVID

The Golden Text—"David executed justice and righteousness unto all his people."—II Sam. 8 : 15.

TEXT OF LESSON, II SAM. 8: 15; ch. 9

Ch. 8 : 15 And Da'vid reigned over all Is'ra-el; and Da'vid executed justice and righteousness unto all his people.

* * * * *

Ch. 9:1 And Da'vid said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jon'a-than's sake?

2 And there was of the house of Saul a servant whose name was Zi'ba, and they called him unto Da'vid; and the king said unto him, Art thou Zi'ba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Zi'ba said unto the king, Jon'a-than hath yet a son, who is lame of his feet.

4 And the king said unto him, Where is he? And Zi'ba said unto the king, Behold, he is in the house of Ma'chir the son of Am'mi-el, in Lo-de'bar.

5 Then king David sent, and fetched him out of the house of Ma'chir the son of Am'mi-el, from Lo-de'bar.

6 And Me-phib'o-sheth, the son of Jon'a-than, the son of Saul, came unto Da'vid, and fell on his face, and did obeisance. And Da'vid said, Me-phib'o-sheth. And he answered, Behold, thy servant!

7 And Da'vid said unto him, Fear not; for I will surely show thee kindness for Jon'a-than thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he did obeisance, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 Then the king called to Zi'ba, Saul's servant, and said unto him, All that pertained to Saul and to all his house have I given unto thy master's son.

10 And thou shalt till the land for him, thou, and thy sons, and thy servants; and thou shalt bring in *the fruits,* that thy master's son may have bread to eat: but Me-phib'o-sheth thy master's son shall eat bread alway at my table. Now Zi'ba had fifteen sons and twenty servants.

11 Then said Zi'ba unto the king, According to all that my lord the king commandeth his servant, so shall thy servant do. As for Me-phib'o-sheth, *said the king,* he shall eat at my table, as one of the king's sons.

12 And Me-phib'o-sheth had a young son, whose name was Mi'ca. And all that dwelt in the house of Zi'ba were servants unto Me-phib'o-sheth.

13 So Me-phib'o-sheth dwelt in Jerusalem; for he did eat continually at the king's table: and he was lame in both his feet.

The Time—About 1040 B.C. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 2	The Kingly Kindness of David	II Sam., ch. 9.
Tuesday, August 3	David's Prayer	Psalm 26.
Wednesday, August 4	"Ye Did It Unto Me"	Matt. 25: 34-40.
Thursday, August 5	David's Kingly Desire	II Sam. 7: 1-11.
Friday, August 6	Blessings for Obedience	Deut. 28: 1-14.
Saturday, August 7	A Heart of Kindness	Col. 3: 12-23.
Sunday, August 8	Royal Precepts	I Thess. 5:14-24.

ESTABLISHING JUSTICE IN THE LAND

There were many tasks for David to do besides the tasks of making of war, and the chapters in this old record we are following describe these, also. Our lesson opens with an account of how he established justice in the land. It is only a brief outline that we are given, but the work must have been enormous. During Saul's reign the internal affairs of the kingdom were almost entirely neglected. Saul was a tyrant, and tyrants do not care much about the comfort and well-being of the people over whom they rule. But we remember that David is called "a man after God's own heart," and God is always a God of justice and order. He demands these qualities in our own lives, he demands it in our country. So it was to be expected that David would not merely protect his people from their enemies round about, but that he would set up among them the sort of government that would bring order and establish justice. The first part of the lesson tells of the absolute impartiality with which he did this, he "executed justice and righteousness unto all his people." He did not favor one section over against another. To have so favored one section would have been wrong, but the leaders of the nations sometimes do it. Our history is full of records of that sort of favoritism which has resulted disastrously for the people as a whole. But there was no favoritism about David's reign. All were treated alike. In this he reflected the care God gives to his people. In one of the psalms we have this care described. "Jehovah is good to all; and his tender mercies are over all his works. . . . The eyes of all wait for thee; and thou givest them their food in due season. Thou openest thy hand, and satisfiest the desire of every living thing." And when Jesus came to proclaim his Kingdom he followed in the same way. "Come unto me," he said, "all ye that labor and are heavy laden, and I will give you rest." God's mercy and his love and his care and his peace are for everyone who will share in them.

THE MACHINERY OF STABLE GOVERNMENT

Not only did David show no favoritism, but he set to work to establish the machinery for justice and order throughout the kingdom. This was a tremendous task. We can realize how great it was when we read in the newspapers the story of how difficult it is in some of the war-torn lands. There is Russia, for example, where a tyrant ruled just as Saul had ruled in Israel, without any regard for the people. It has been an exceedingly difficult matter to bring about the establishment of forms of order in Russia, and perhaps years will pass before the thing is done. Power ought to mean protection. It remained to David's greater Son to give us the rule out of which we can establish real justice and stability in life—"thou shalt love the Lord thy God, . . . and thy neighbor as thyself." Not until men learn to think as definitely about their neighbors as they think about themselves will the day of peace come to the earth. We who are Christians ought to realize that we are called on in our day to do the thing that David did, and establish on the earth the rule of right by always obeying this great law of Christ. And we ought to begin to make this the law of our life as early as we can. When every man does this Christ's Kingdom will have come, for his will will be done on earth as it is in heaven.

KINGLY KINDNESS

In studying the story of this great man David, we ought to know all the great things he did for his people. Now we come to a peculiarly beautiful story, the story of how he remembered a friend who had stood by him in an hour of need and how for his sake he did this kindly thing. It was a good deed and its memory has been sweet and lasting all the years. David not only loved his God, but he loved men, also, and this tale tells us how he manifested that love in fine fashion.

Doubtless many men sought the favors that David had to bestow. Yet he was not so tired of doing good that he did not seek this new way of helping. The inquiry that he makes for a descendant of Sául to whom he may show favor for Jonathan's sake reveals the fact that Jonathan had one son remaining. This son had been merely an infant when his father was slain on Mount Gilboa, and in the flight of the people of Israel that followed, his nurse had let him fall, and he had received injuries that made him lame for life. He had lived humbly and quietly in a remote portion of the land, and David apparently had great difficulty in finding him. When he did find him he had him brought to Jerusalem, and for his father Jonathan's sake he bestowed upon him royal honors. He restored to him first all the land that had belonged to his grandfather Saul, and then he made him a member of his own family, with a place at his own table, just as if he were one of his own sons. And he placed the oversight of all his affairs in the

hands of Jonathan's servant Ziba, through whom he had learned of Mephibosheth.

THE OBLIGATION OF KINDNESS

As we read this story of what David did for the son of his old friend we instinctively feel that it was entirely right and fine. If it was right for David to give of what he had to those who were in need, surely it is right for us. Many of us do not have a great deal to give, we think. We are not rich. We are not kings of powerful kingdoms. That may be very true, but there are so many things that can be given besides gold. Take this very case of Mephibosheth. Imagine that you were in his place. Which do you think you would value the more, the gold that David gave or his friendship and the privilege of being a member of his household? There is not one of us who does not have things to give which men need very much. We can give kindness and thoughtfulness, we can give a word of cheer or appreciation. There are so many lonely, tired people in the world to whom a word of appreciation means so much, and we can do no finer thing than to give it to them. No more beautiful thing was ever done for Jesus than that which was done by that unknown woman who slipped in out of the darkness and broke the jar of precious perfume over his tired feet. I like to think that when he walked the long and lonely way that led to Calvary the memory of that perfume and the kindliness of the woman's face as she did it helped to blot out some of the dark, scowling faces that lined the road, helped to soften some of the hardness of that bitter hour for him. Can we not give ourselves more to deeds of kindness and thoughtfulness? Very often the reason we do not do so is because we do not think. It is not always or often heartlessness that makes us forget those who need what we can give; it is very often pure thoughtlessness. Will we not, as we turn away from this story of what David did, decide that we will cast our eyes around our own horizon and see if there be not some one to whom we can be kind and helpful for Jesus' sake?

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DAVID AND MEPHIBOSHETH

HOW IT REMINDS US OF GOD

It is very beautiful to find this story of David's kindness hidden away in this crowded record of wars and all the vast emprise of setting up a new kingdom in orderly fashion. There is nothing in the life of David which so reminds us of God as this which he did for Mephibosheth. His seeking some member of the household of Saul in order to show them kindness "was the counterpart of that feeling that has led God from the very beginning to seek the children of men, and that led Jesus to seek and to save that which was lost." We all know that men had not treated God right, any more than Saul had treated David. They had disobeyed him. We know that because we have disobeyed him. But the Bible tells us the story of how God from the very beginning has dealt with men in a great spirit of kindness, seeking to help them. He sent prophet after prophet with the message of his love. And finally he sent his Son Jesus Christ to declare unto us the amazing message of a love so great that in order to save us from our sins God was willing to share the penalty of them. And to those who would accept his offer he promised that they should have the same place that David gave Mephibosheth, they should be counted among his sons. You remember how the Apostle puts it—"If children, then heirs; heirs of God, and joint-heirs with Christ." This is what his love has done for us who have disobeyed him.

Do we always realize just what this means to us? We perhaps have no difficulty in understanding what it meant to Mephibosbeth when he became a member of the household of David. No longer did he need to worry about his daily needs. These were provided for out of the king's bounty. No longer

did he need to think about the possibility of danger from his enemies. Ah, he was in the king's palace, and the king's guards surrounded him, and the king's power protected him. He was safe and secure and well supplied because he was as one of the king's sons. When God made us his sons he did exactly these things for us. We do not always remember this, but it is so. God provides for us every day, and there are deeper needs than those of the body which only he can supply. He gives us day by day—just as Mephibosheth received from David's servants—the things we need to overcome temptation and to grow more and more like him. And then he protects us. I wonder how many things might have happened to us this last week if it had not been for his protecting care. We do not need to worry any more than Mephibosheth did. We are under the protection of a greater than any king. That is what his gift of sonship means to us.

WHAT MIGHT HAVE HAPPENED

What would we think of Mephibosheth if Ziba's story of II Sam. 16 : 1-4 was true, if Mephibosheth was false to David when he was in trouble. Suppose his excuse of II Sam. 19 : 24-30 was false; we would call him singularly ungrateful. Yet we sometimes treat God that way. Every time we disobey, every time we forget to do his will, every time we disregard his command to love and help others for his sake, we are returning his goodness with ingratitude, we are doing the thing we would condemn in Mephibosheth. The fact that God provides for us, the fact that he protects us, lays a heavy obligation on us. When we pray to him in the morning we put ourselves under his protection for that day. That means a return obligation. Ought we not be as stern in judging ourselves as we are in judging others?

THE LESSON'S WORDS AND PHRASES

Ch. 9:1. House. Family.

3. Kindness of God. Kindness like that which had been shown him.

7. Land of Saul. Property that had been the family heritage of Saul.

10. Till the Land. In other words, Ziba was to be overseer of the property, caring for it for Mephibosheth. **Eat bread alway.** Become a member of the royal household.

QUESTIONS FOR INTERMEDIATE CLASSES

1. What did David plan to do for God's glory? In what sort of building was God's worship conducted? How can we build temples for God's glory?

2. What did God want David to do instead of building a Temple? What greater thing did he give him? Does God's failure to give us what we ask mean always that he does not answer us?

3. To what further duties did David turn? Why were these necessary?

4. Why did David help Mephibosheth? What had Jonathan done for him?

The Intermediate Catechism

Q. 42. How did Jesus Christ encourage us to pray?

A. Jesus Christ encouraged us to pray by his promise: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15: 7.

Q. 43. How does God answer our prayers?

A. God answers our prayers, not always as we expect, but as is best for us and for his kingdom.

TOPICS FOR SENIOR CLASS DISCUSSION

1. The motive behind David's desire to build a Temple. What part should gratitude play in our Christian service?

2. Was God's answer to David's desire a refusal or a greater gift? What light does it give us on his dealing with us?

3. The statesmanlike actions of David. Does the peace of a nation depend on military power or a carefully ordered government?

4. What light does the story of Mephibosheth shed on the character of David? Is kindness necessary to a complete character?

The Shorter Catechism

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Lesson VII (XX)—THE SINS AND SORROWS OF DAVID

The Golden Text—"Whatsoever a man soweth, that shall he also reap."—Gal. 6 : 7.

TEXT OF LESSON, II SAM. 12 : 9, 10; 18 : 1-15

Ch. 12 : 9 Wherefore hast thou despised the word of Je-ho'vah, to do that which is evil in his sight? thou hast smitten U-ri'ah the Hit'tite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Am'mon.

10 Now therefore the sword shall never depart from thy house, because thou hast despised me, and

hast taken the wife of U-ri'ah the Hit'tite to be thy wife.

* * * * *

Ch. 18 : 1 And Da'vid numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And Da'vid sent forth the people, a third part under the hand of Jo'ab, and a third part under the hand of A-bish'a-i the son of Ze-ru'iah, Jo'ab's brother, and a third part under the hand of It'tai the Git'tite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people said, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us; therefore now it is better that thou be ready to succor us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people went out by hundreds and by thousands.

5 And the king commanded Jo'ab and A-bish'a-i and It'tai, saying, Deal gently for my sake with the young man, even with Ab'sa-lom. And all the people heard when the king gave all the captains charge concerning Ab'sa-lom.

6 So the people went out into the field against Is'ra-el: and the battle was in the forest of E'phra-im.

7 And the people of Is'ra-el were smitten there before the servants of Da'vid, and there was a great slaughter there that day of twenty thousand men.

8 For the battle was there spread over the face of all the country; and the forest devoured more people that day than the sword devoured.

9 And Ab'sa-lom chanced to meet the servants of Da'vid. And Ab'sa-lom was riding upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between heaven and earth; and the mule that was under him went on.

10 And a certain man saw it, and told Jo'ab, and said, Behold, I saw Ab'sa-lom hanging in an oak.

11 And Jo'ab said unto the man that told him, And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten *pieces of* silver, and a girdle.

12 And the man said unto Jo'ab, Though I should receive a thousand *pieces of* silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and A-bish'a-i and It'tai, saying, Beware that none touch the young man Ab'sa-lom.

13 Otherwise if I had dealt falsely against his life, (and there is no matter hid from the king,) then thou thyself wouldest have set thyself against *me*.

14 Then said Jo'ab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Ab'sa-lom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Jo'ab's armor compassed about and smote Ab'sa-lom, and slew him.

The Time—Near the end of David's reign. **The Place**—The wood of Ephraim.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 9	David and Uriah	II Sam. 11 : 14-21.
Tuesday, August 10	Joab's Message	II Sam. 11 : 22-27.
Wednesday, August 11	Nathan's Parable	II Sam. 12 : 1-14.
Thursday, August 12	David's Sorrow for Sin	II Sam. 12 : 15-23.
Friday, August 13	Absalom and Amnon	II Sam. 13 : 23-31.
Saturday, August 14	Absalom's Rebellion	II Sam. 15 : 1-12.
Sunday, August 15	Absalom's Death	II Sam. 18 : 24-33.

THE BLOT IN THE BOOK

In one of the books in my library is a huge blot. A quantity of ink fell on it one day as it lay open, and somehow it was closed before the ink dried. Now as you turn over the pages you find traces of the ink which gradually increase until you reach the blackened page. Then as you turn farther on you find evidences of it on page after page, where it has soaked through and left its mark.

This story of David's sin is just like the blot in the book. We see the evidences that something was going to happen before the day of the sin came. And years afterwards the marks of it were found in David's life and in the life of his nation. David had known a long period of prosperity. His army had triumphed on every field, so that his enemies feared him. His kingdom had extended its borders, and the rich spoil of conquered cities had enriched his capital. As he describes his own condition in one of his psalms, "I said in my prosperity, I shall never be moved." He had come to the conclusion that his will regulated everything in his kingdom, even himself. In the days of his distresses he had been constantly driven back to God. As he relied on God, so he obeyed him. Coming now to rely on himself, he ceased to rely on God; and so he seems gradually to have forgotten that God's law applied to himself.

This is not an unusual experience. It may happen to us, as we have seen it happen to other men. Life in some ways is like progress on an icy sidewalk. When a man is surest of himself he is most apt to tumble.

HOW DAVID SINNED

It was an idle David who committed this sin. He should have been with his army in the field, leading it in its battles. But instead he was living idly in Jerusalem. He was attracted by the beauty of Bath-sheba, and desired to have her as his wife. She was already the wife of Uriah, a brave soldier in his army. And in order that he might satisfy his lustful desire, David brought about Uriah's murder. True, he did not do the murder with his own hands, but he ordered Joab, the general commanding his armies, to put Uriah in a post of danger where he was slain. And the man who did this was the man who was not willing to shed Saul's blood! He was the man who had censured Joab for Abner's cruel murder. He now willingly embraced as a partner the rough soldier whose deeds he had once condemned, in order that his passion might be gratified.

It was a horrible sin. The story is one of the blackest in the Bible. David was Uriah's king and protector. Then he was a man whom God had signally honored, and had raised from obscurity to take the place of one deposed because of his sin.

GIVEN FOR A WARNING

When the state puts its signposts along highways it marks the dangerous curves and hills, so that the motorist may drive safely. The story of this sin of David's is included in the story of his life so that we may get the warning. There will come in the lives of all of us dangerous moments when we are apt to forget the law of safety, which is the law of God, and do as we want to do. The temptation to do evil comes just as does the curve in a road, when we are not watching. The story stands like the signposts on the highways as a constant warning against spiritual carelessness, against the carelessness that forgets God's grace and his love, which is always behind his law. We need to remember the word that was constantly on the lips of Jesus as he talked to his disciples, "Watch and pray, that ye enter not into temptation." Eternal viligance and constant prayer together make the price of a soul's freedom from sin.

THE PRICE DAVID PAID

God can forgive men for the evil they do, but it is not always God's plan to stop the train of circumstances which a deed starts. When a man repents, God can and does forgive the sin of drunkenness, but the man must live in the weakened body to the end of life.

So it was with David. His sin against Uriah was forgiven, but the train of evil it started was with him to the end. And after he had gone, its effect was traceable in the degeneracy of the nation, which became so general in Solomon's reign. In his own family the results were clearly seen. His eldest son Ammon imitated his father's lust. In revenge Absalom slew him, and was banished from his father's court. After three years he was permitted to return and was restored to favor.

Then began the plotting which ended in the tragedy about which we are to study to-day. Perhaps the plotting had begun while Absalom was in exile. In any event, he now began to bid for popular favor. His princely figure and martial bearing appealed to the people, who compared him to the king, growing old and plainly neglecting some of the duties he had eagerly performed in earlier days. The public mind is quick to forget a man's past performances if he fails in present duties, and Absalom was shrewd enough to seize on this fact. For four years he planned for the time when he should grasp the reins of power, neglecting no opportunity to win the people's favor, and avoiding no means, however shameful, to put his father in a bad light.

At length, when he deemed the time ripe, the revolution was declared in Hebron, David's old capital. Absalom had gone there under the pretense of keeping a vow he had made while in exile. He had gathered there many of his adherents, sending word to others among the tribes of what was to happen, so that when the signal trumpet was blown these were ready to join him quickly. The plot had been so carefully developed that David was taken entirely unprepared. He fled in haste from Jerusalem. With him went his bodyguard, who remained faithful in this crisis, with certain others, including some of his wisest counsellors, and Joab, who had long been the leader of his army.

DAVID'S VICTORY

At Mahanaim David set up his headquarters and here gathered to him all the men out of all Israel who remained loyal to his cause. Perhaps many of them had fought with him in his great campaigns which freed the land from its invaders. And to him came, also, many of his old leaders to fight again under Joab. But the greatest ally he had was God. David had acknowledged his sin and God had forgiven him and now was ready to help him rebuild the ruin that his sin had caused. It is always God who decides what way the victory lies. God holds the nations in the hollow of his hands. Nothing that man can do can defeat his purpose. Man may disobey him, and may rebel against his plan just as Absalom did. But God wins.

The "forest of Ephraim" where the battle was fought was probably in Gilead, for the territories of the tribe of Ephraim were on the other side of Jordan. The land of Gilead is still densely wooded, and the shelter of the trees was a great advantage to David's smaller army. David's soldiers hid among the trees as Absalom's battalions advanced and as the thickets broke their lines, fell upon them with the sword. "There was a great slaughter there that day of twenty thousand men . . . and the forest devoured more people that day than the sword devoured."

THE END OF PRIDE

So this was the end of Absalom's boastful pride. The army that he had gathered with such cunning was dead or in flight. He was not to last much

longer than his army. As he turned to flee with his beaten hosts, he plunged into a thick wood. His long hair, which had been his pride, became entangled in the prickly oak, and his mule went from under him, leaving him hanging in the air. Not one of the throng that had been lately eager to lend him honor came to his rescue. Men of Absalom's sort, no matter how lavish they have been in the days of plenty, have few friends left in a pinch.

Joab heard the news of Absalom's flight, and regardless of the king's commands, rushed to the place and killed Absalom. The body was buried after the form prescribed in the Law of Moses for the punishment of a rebellious son—it was cast into a pit, and upon it was heaped a great pile of stones.

WHAT DOES THE STORY TEACH?

No one can safely defy God and forget his law. David tried it. Absalom tried it. Many another man has tried it since that day when Absalom lay dead under the heap of stones, and the old king mourned for his son in the little chamber over the gate. Sometimes the end comes swiftly, sometimes it comes late, but it comes.

One cannot think of the story without wishing that it might be told to every boy when he begins to prefer his own will to the will of his parents. The habit of obedience to parents—"honor thy father and thy mother," as the Commandment urges—leads to the habit of obedience to God. The promise to those who keep the Commandment is: "That thy days may be long upon the land which the Lord thy God giveth thee." The keeping of the Commandment to fear God results, according to Solomon, in "length of days, and years of life, and peace." Prov. 3 : 2.

THE LESSON'S WORDS AND PHRASES

Ch. 12: 9. Despised. A strong expression depicting David's regard of God's will. **Thou hast smitten.** David was as guilty of this murder as if he had done it with his own hand.

10. House. Family.

Ch. 18: 1. Numbered. Organized them into battalions.

3. Succor. David was to remain in the city, probably with a small reserve army ready to help if an emergency arose.

8. Spread over. Denoting the scattering of Absalom's army after their defeat.

9. Head. His hair caught in the branches. **Taken up.** He was left hanging by his hair.

13. Dealt falsely. If he had killed him in disobedience of David's order.

QUESTIONS FOR INTERMEDIATE CLASSES

1. How much was David to blame for the events of this story?
2. What connection is there between obedience and happiness?
3. Can anyone who follows the course of Absalom expect to make a real success of his life?
4. What relation does obedience to parents have to obedience to God? Does obedience to parents while we are children make easier obedience to God later in life?
5. What does the story show us about God's power in the world he has made?

The Intermediate Catechism

Q. 44. How should we value membership in the Church?

A. We should value membership in the Church as a means of obeying and honoring Christ, of guarding and strengthening our Christian life and of doing good to others.

TOPICS FOR SENIOR CLASS DISCUSSION

1. The reasons why David fell into sin. When are we likely to make the same great mistake? Why was this story written?
2. Why, when God forgives our sin, does he not free us from the consequences of it?
3. What bearing does the fact that God is supreme in the world have to do with the outcome of present world conditions?
4. The relation of the facts of the story and the truth underlying them to our present everyday life; in the matter of obedience in the home; to God.

The Shorter Catechism

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Lesson VIII (XXI)—A PRAYER FOR PARDON

The Golden Text—"Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Ps. 51 : 2.

TEXT OF LESSON, PS. 51: 1-17

1 Have mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I know my transgressions; and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done that which is evil in thy sight; that thou mayest

be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was brought forth in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts; and in the hidden part thou wilt make me to know wisdom.

7 Purify me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with a willing spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation; *and* my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall show forth thy praise.

16 For thou delightest not in sacrifice; else would I give it: thou hast no pleasure in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Additional Passage for Study: Matt. 18 : 15-20.

The Time—This psalm has been assigned to that period of David's life when Nathan rebuked him.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 16	A Prayer for Pardon	Psalm 51.
Tuesday, August 17	The Blessing of Forgiveness	Psalm 32.
Wednesday, August 18	Forgive and Be Forgiven	Matt. 6 : 5-15.
Thursday, August 19	Humility and Forgiveness	Luke 18 : 1-14.
Friday, August 20	Seventy Times Seven	Matt. 18 : 15-22.
Saturday, August 21	A Call to Pardon and Peace	Isa., ch. 55.
Sunday, August 22	The Joy of Salvation	Isa., ch. 12.

THE SONG OF A PENITENT SOUL

Here is a psalm which has been the comfort and the cheer of many men in all the years since it was written. While Savonarola lay in his cell in Florence awaiting his execution he spent many days studying it and writing down his thoughts. "That blessed martyr of God, Master George Wishart," who was the leader of the Reformation in Scotland and who fired John Knox with the zeal which enabled him to finish the task that Wishart had begun, quietly sang this psalm while he waited for the soldiers of Cardinal Beaton to arrest him and carry him off to his death. While John Bunyan sat in the Bedford Jail he would often sing this psalm. And men of lesser fame, common men like ourselves, have found in it just the strength they needed for an hour of emergency. The reason is not far to seek. David had made his great mistake, he had sinned his great sin. And then in the hours of his darkness he had turned again to the God he had forgotten, and, telling him of his grief over his sin, he had known the blessing of God's forgiveness. Out of it had come a new and deeper understanding of the greatness of God's mercy, of the richness and reality of God's love. And these men, who needed to be sure of the greatness of God in a world of difficulty, found their assurance in this old song of a man who had suffered and found help in him. Perhaps many of us may not realize any great need of it now. But let us read it and remember it for the time when we may. We store up other things for the hours when we need them. Let us mark this psalm in our memory as we study it, so that if the time ever comes that we need it we can go and find in it our help.

ITS PLACE IN DAVID'S LIFE

We remember of course, after last week's lesson, just the place this psalm occupies in David's life. It is the song of what followed his repentance of the sin that had caused him so much trouble.

The story is shameful, one of the most shameful in the Bible. It is not that the crime has not a parallel. Lust and treachery and murder have been partners in many a like conspiracy. But for David to have been involved in such a crime seems impossible! His character is so noble in all the previous stories. It is true that he had his faults, but no great black spots stand with somber insistency on the pages of his life until we come to this. He had been a man after God's own heart, and that he had not utterly fallen away is seen by the fact that he knew how to repent. He did not continue in sin; he repented of it and turned toward God, and God gave him peace again. That is what makes the story worth while. If it had ended with his sin, we could only have been sad that after such a brave beginning there was such a sorry ending. But since he came back to God, his psalm has something for us. We are all sinners. "Our actual transgressions, our particular offenses against God and man, may be most unlike those of David, but our sin, our separation from the divine will, our selfishness, our uncleanness, are the same, and so

our sorrow and our supplication must take the same course and flow in the same channel." The psalm is like the parable of the Prodigal Son; we love it because it fits so many of us.

THE GOD OF MERCY

The psalm begins with a plea for mercy. David acknowledges plainly the fact that he has sinned. He does not offer any excuses. He does not talk about his "mistakes." In the first two verses he uses three words to describe his misdeeds. They are all hard words —"trangressions," "iniquity," "sin." David is facing the bitter fact, and he is coming out squarely in acknowledgment of its wrong. We cannot be really penitent until we do. It is so easy to make excuses for ourselves, to plead our weakness, or our inexperience, or our ignorance. God knows all about these things. The plain duty is to face the fact, and to acknowledge the sin, and to trust God for the mercy. And we can do it because we know even more fully than David did that he is a God of mercy. For we have the teaching of Jesus about God's mercy which David never had. Particularly do we have that wonderful picture of the loving Father in the parable of the Prodigal Son. While the son is wandering in far countries, and doing many things that he ought not to do, the father is all the time waiting and watching for him at home, having the best robe and the ring and the kiss ready for that hour when the boy will come back. And in that picture of the waiting father, eager and anxious for the return of the son who had done wrong, Jesus meant us to see a picture of God whose love never forgets us, whose mercy holds the door wide so that we may come back as David did and be forgiven. Ever since Jesus came and taught us about God there absolutely cannot be any doubt in our minds about our God's being the God of mercy and of love.

WHY ALL SIN IS SIN AGAINST GOD

David begins the fourth verse with the statement "against thee, thee only, have I sinned." But had he not sinned against Uriah, against Bath-sheba, against his family that was henceforward split into factions, against his nation that because of him knew the horrors of civil war? Certainly he had, but in sinning against them, he had sinned against God, for every sin is a sin against God. God meant this to be a happy world, a world full of peace and love. In order that it might be so he established laws, not just because they were laws, but because the keeping of them helped make possible God's plan for a happy earth. We can break these laws by murdering our fellow men, or by stealing their property, or by violating their honor. All these things David did, and when he did, he sinned against the people whom he hurt, but most of all he sinned against God, for it was God who gave the laws. And when David broke these laws he interfered with God's plan for this earth. Let us not forget that we do not have to do these terrible sins to sin against God. We need only to be careless or selfish, and we will interfere quite as much with God's plan for his world.

How many heartaches we cause just because we are careless, just because we think more of ourselves than we do of others. And every heartache adds to the world's sorrow, when God meant men to be glad. Shall we not, as we think of our selfishness, realize that it is a sin against God, and repeat David's words?

A PLEA FOR CLEANNESS

But David was not content with merely asking for God's forgiveness for his past sins. He wanted to sin no more, and he realized that in order that he might not sin again he must have his heart cleansed of the desire to sin. Verses 6-10 contain a strong and earnest plea for this cleansing. David knew that until God purifies a man he can never be pure. Then David closed the plea with an eloquent appeal that God would not only cleanse him, but that he would create in him a clean heart. With this new, clean heart he could begin his life over again, and leave undone the dreadful sins and wrongs that had made bitter his days.

It is not a light thing to ask God to create a new heart in us. We ought not to ask it unless we mean it, unless we intend with all our purpose to keep that heart clean. There is no end to God's mercy, but surely it is not fair to presume on it by asking him to cleanse us just so that we may get dirty again.

A SINGER OF GOD'S MERCY

Then David declared his purpose to sing God's praises for his goodness and his mercy. How well he kept that promise! In many of his psalms he tells of how good God had been to him, of how his forgiveness changed his days from black darkness to light and glory. After the darkness of the hours in which the guilt of his sin made everything black, he lived in light. Forgiveness transformed David's life. God can do it and he does do it when men seek him in truth with penitent hearts. The whole history of grace is filled with the stories of men who have had a like experience. They sinned, and God's face was hidden, and life was dark. They repented and made confession, and life was light again. Its clouds were gone and its burden lifted. When God pardons sin, he forgives it, and when he forgives it, he blots it out. So far as God is concerned it is gone forever. This is why David was so glad.

TRUE SACRIFICE

In the last two verses of our lesson David says something which seems far beyond the thinking of his time and very much like the thinking of Christ. He declares that the true worship of God consists not in sacrifice of beasts in burnt offering, but in a humble heart that is ready to do his will. How many of us who live nearly three thousand years after David have gotten as far along in our think-

ing as he had? Do not many of us think that all that God needs from us is a prayer every morning and evening and an hour spent weekly in Sunday school or in church? We call that worshiping God. We think that is all God requires of us. But David saw with clearer eyes. He saw that it is a comparatively easy thing for a man to bring a sacrifice, and then go back to the way he had been living and the sins he had been doing, untouched and unchanged. It is when a man humbles himself before God that he brings the sacrifice that counts.

THE LESSON'S WORDS AND PHRASES

1. Blot out. Forgiveness is conceived as the erasure of a writing, perhaps an indictment.

2. Wash me thoroughly. The word employed here signifies washing by beating, or pounding. **Iniquity.** The psalmist uses three synonyms for his evil deeds. Iniquity is "that which is twisted or bent," transgression is literally "rebellion," sin is "missing the mark," or the purpose God had for him.

7. With hyssop. An allusion to the ceremonial cleansing of lepers. It indicates that David realized how great was his impurity.

9. Hide thy face. So that these sins may no longer exist for God.

10. Right. Steadfast.

12. Willing spirit. Delighting to obey.

QUESTIONS FOR INTERMEDIATE CLASSES

1. Why did David write this psalm? Why have so many of God's servants found delight in it?
2. How do we know that God is a God of mercy? What had Jesus to tell us about this?
3. Why did David say that he had sinned against God? How is selfishness a sin against God?
4. Why did David ask God to make for him a clean heart?
5. What does God want from us as a sacrifice?

The Intermediate Catechism

Q. 45. What are the chief duties of a member of the Church?

A. The chief duties of a member of the Church are faithfulness to Christ in daily life, regular attendance on the services of the Church, support of its work by prayer and offerings, and effort to extend its influence.

TOPICS FOR SENIOR CLASS DISCUSSION

1. Review the circumstances that were the occasion of this psalm. What great changes does the psalm reveal in David's thinking?
2. What is the teaching of Jesus about the mercy of God? What must we do to receive that mercy?
3. How far is the least sin a sin against God?
4. What obligation rested on David after he had been forgiven? Is it necessary for us to describe our sins to men in order that they may know that God has been good to us?

The Shorter Catechism

Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Lesson IX (XXII)—BEGINNINGS OF SOLOMON'S REIGN

The Golden Text—"The fear of the Lord, that is wisdom; and to depart from evil is understanding." —Job 28 : 28.

TEXT OF LESSON, I KINGS 3: 4-15

For entire lesson, see I Kings 1: 1 to 3: 15.

4 And the king went to Gib'e-on to sacrifice there; for that was the great high place: a thousand burnt-offerings did Sol'o-mon offer upon that altar.

5 In Gib'e-on Je-ho'vah appeared to Sol'o-mon in a dream by night; and God said, Ask what I shall give thee.

6 And Sol'o-mon said, Thou hast showed unto thy servant Da'vid my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Je-ho'vah my God, thou hast made thy servant king instead of Da'vid my father: and I am but a little child; I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10 And the speech pleased the Lord, that Sol'o-mon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice;

12 Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days.

15 And Sol'o-mon awoke; and, behold, it was a dream: and he came to Je-ru'sa-lem, and stood before the ark of the covenant of Je-ho'vah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

The Time—Early in Solomon's reign. **The Places**—Gibeon, Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 23	David's Charge to Solomon	I Kings 2 : 1-11.
Tuesday, August 24	Solomon's Wise Choice	I Kings 3 : 4-15.
Wednesday, August 25	The Worth of Wisdom	Prov. 4 : 1-15.
Thursday, August 26	A Wise Woman	Prov. 31 : 10-20.
Friday, August 27	A Godly Woman	Prov. 31 : 21-31.
Saturday, August 28	Youthful Choices	Eccl., ch. 12.
Sunday, August 29	God's Gift of Wisdom	James 1 : 5-17.

DAVID'S LAST STROKE

The reign of the great King David was drawing near its end. He whose valor had put fear in the hearts of his enemies was now a trembling old man, with only a few days of life left, and with his sons plotting for his throne. The conspiracy of Adonijah followed that of Absalom. Adonijah gathered a strong party around him, a party which included Joab and Abiathar the high priest, and he arranged a great feast in the valley below Jerusalem, where it was planned to proclaim him king in his father's place. In fact, so confident were the conspirators of the success of their plan that they raised the shout with which a king was proclaimed, "Long live King Adonijah."

But the crown was not yet on Adonijah's head. Nathan the prophet, who had denounced David's sin to his face, and had ever since been one of his counselors, knew that David had other plans for his kingdom. He hastened to Bath-sheba, Solomon's mother, to inform her of Adonijah's act, and then went to the king. When David heard the news he at once recognized the danger of leaving long unsettled the matter of a successor, and decided to crush Adonijah's rebellion by instant abdication, and the immediate anointing of his chosen son. He summoned the commander of his bodyguard, Benaiah, and Zadok the priest, and commanded them to take Solomon at once to the pool at Gihon, and there anoint him king. He furthermore ordered that as they journeyed there Solomon should be mounted on David's own mule, the highest of all honors, so that the people might see that he was the king's choice.

Nathan and Zadok carried out the king's orders. Solomon was solemnly anointed, and returned to the city amid acclamations of the people. The shouts, "Long live king Solomon," came to the ears of Adonijah and his followers. Their surprise was made complete by the news which Jonathan, the swift-footed runner, brought of what the king had done, and their surprise was followed by a general flight, each man anxious to save himself. Adonijah fled for sanctuary to the altar of Mount Zion, where he remained until Solomon pardoned him.

HOW THE NEW KING BEGAN HIS REIGN

The new King Solomon began his reign in a way that promised well for the future. It seems as if he planned to follow closely in the footsteps of his father, and to honor Jehovah in all his ways. It is difficult to tell exactly how old Solomon was when he was called to the kingdom. Accounts differ so widely. He is called "young and tender," in I Chron. 29 : 1, but his acts display the decision and the vigor of a man. Particularly does the story of this lesson reveal these qualities. This solemn ceremonial of sacrifice, as well as the decision that followed God's promise, are evidences of a wisdom that one might wish Solomon had displayed all his life. This colossal sacrifice was among the early acts of his reign. It was a sublime act of worship and gratitude to Jehovah. But it was more than an act of worship. As the smoke of the sacrifice ascended, hour after hour, it emphasized to the people, at the very beginning of the new king's reign, his attitude toward God. It was the evident expression of his purpose to follow in the way of his father, and worship and serve Jehovah as his God, and the God of his people. It was an imposing declaration of how the king stood on the question that had vexed Israel for so many generations.

A WONDERFUL OFFER

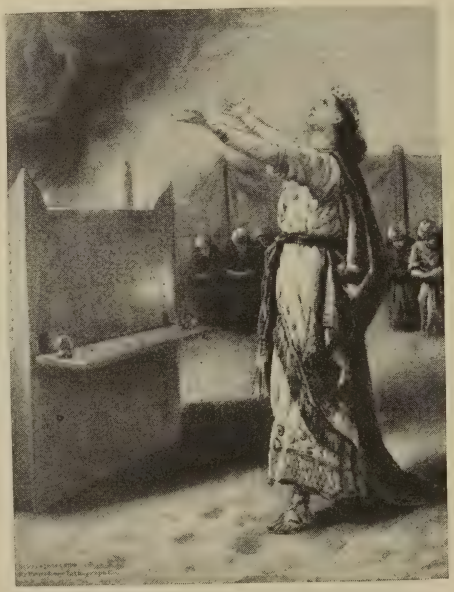
The story tells us that God was pleased at the spirit of the new king, and to show him his pleasure he sent him a vision in the night. It does not help us greatly to inquire how the revelation came about. We simply have the facts. Full of the thoughts inspired by the long day of worship, and a great desire to rule rightly and well, Solomon slept, and in the sleep the vision came. "And God said, Ask what I shall give thee." What a wonder-

ful offer! The God who had everything to give offers everything to the new king for him to choose! Wealth, power, fame, pleasure, wisdom, long life, all the things for which men strive their life long, laid before him. All he had to do was name his choice.

Do I hear you say, "O that I had an opportunity like that"? That is just the opportunity you do have. God gives to every man in youth his choice of the things for which he will live. He need not sit upon a throne, he may behold no vision of the night, but the choice is offered him just the same, how he will live, for what he will live. "Ask, and ye shall receive," said Christ. "According to your faith be it done unto you." That offer still holds. Don't let the time of choosing pass. It is the supreme hour in life, the hour for which all other hours were made.

WHAT WOULD YOU CHOOSE?

When God gave Solomon his choice Solomon chose the very best thing he knew, he chose wisdom. There were so many other things he might have taken, but he took this which was best of all. His would have been a happy people, had he steadfastly adhered to this choice for the rest of his life. If we would get from life all that it holds we ought always to choose the best and then stick to the choice. As God comes to us in the days of our youth offering us the choice of what we want, what will we take, a few commonplace things, or the very best we know?



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"AND HE CAME TO JERUSALEM, AND . . . OFFERED UP BURNT-OFFERINGS"

A WISE DECISION

The thing that Solomon chose in answer to God's offer was wisdom that he might rule in the best way over his people—"an understanding heart to judge thy people, that I may discern between good and evil." He could have asked no better thing. He displayed wisdom in asking for it. The answer pleased God so that he granted his request. For years Solomon ruled with an understanding heart, in the fear of God. While he so ruled, God gave him many other things, riches and fame and peace, everything he needed for himself and for his realm. It was when he forgot wisdom, and turned aside to folly, that God's favor was taken away. He came to know his loss. One of the saddest books in the world is the book of Ecclesiastes. Through its pages runs the saddest wail men know—"It might have been." And the sorrow is all the greater because the writer once had been so rich in God's favor. God's wisdom, then, is the first thing. And because it is of God, it is the best thing for us. The man who has God's things is usually of the opinion that he has the best that life holds. They satisfy him. And why they satisfy we find is explained in the words of Jesus. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

THE LESSON'S WORDS AND PHRASES

4. High place. The altar in ancient times was usually on a hill.

6. Walked before thee. To follow God's laws.

7. A little child. Solomon was inexperienced in matters of a government.

8. Cannot be numbered. A figurative expression denoting the greatness of the nation.

9. To judge. To rule them as a wise king.

QUESTIONS FOR INTERMEDIATE CLASSES

1. Why did Solomon begin his reign with this great service of worship? Do you think that he realized that he must have God's help to make his life successful? Why? Do we need this help for the same reason?

2. If we were given Solomon's opportunity what would we choose? In whom is the wisdom of God most fully revealed?

3. What will it mean to us if we fail to make the choice of the best? Will it mean anything to others?

The Intermediate Catechism

Q. 46. Why is the branch of the Church to which we belong called Presbyterian?

A. That branch of the Church to which we belong is called Presbyterian, because it is governed by presbyters or elders.

Q. 47. What do we mean by a presbytery?

A. By a presbytery we mean the presbyters or elders, equal in authority and organized to have charge of the Church in a certain district.

TOPICS FOR SENIOR CLASS DISCUSSION

1. What were the general conditions in the nation when Solomon began his reign?

2. Solomon's choice of wisdom. What did it mean for him? for the nation? Why did it please God?

3. Are we given the opportunity to choose in the same way that Solomon was? Why is it imperatively necessary that in such times as these in which we live we must choose the best? What will our failure mean? What light do Christ's words and deeds give us for our helping?

The Shorter Catechism

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Lesson X (XXIII)—THE BUILDING OF THE TEMPLE

The Golden Text—"My house shall be called a house of prayer for all peoples."—Isa. 56 : 7.

TEXT OF LESSON, I KINGS 8: 1-11

For entire lesson, see I Kings, chs. 5 to 8.

1 Then Sol'o-mon assembled the elders of Is'ra-el, and all the heads of the tribes, the princes of the fathers' *houses* of the children of Is'ra-el, unto king Sol'o-mon in Je-ru'sa-lem, to bring up the ark of the covenant of Je-ho'vah out of the city of Da'vid, which is Zi'on.

2 And all the men of Is'ra-el assembled themselves unto king Sol'o-mon at the feast, in the month Eth'a-nim, which is the seventh month.

3 And all the elders of Is'ra-el came, and the priests took up the ark.

4 And they brought up the ark of Je-ho'vah, the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Le'vites bring up.

5 And king Sol'o-mon and all the congregation of Is'ra-el, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.

6 And the priests brought in the ark of the covenant of Je-ho'vah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone which Mo'ses put there at Ho'reb, when Je-ho'vah made a covenant with the children of Is'ra-el, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Je-ho'vah,

11 So that the priests could not stand to minister by reason of the cloud; for the glory of Je-ho'vah filled the house of Je-ho'vah.

The Time—The twelfth year of Solomon's reign. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 30	Hiram, King of Tyre	I Kings 5 : 1-12.
Tuesday, August 31	The Building of the Temple	I Kings 6 : 1-10.
Wednesday, September 1	The Temple Building Completed	I Kings 6 : 11-22
Thursday, September 2	The Temple Adorned	I Kings 6 : 23-35.
Friday, September 3	The Temple Dedicated	I Kings 8 : 1-11.
Saturday, September 4	Solomon's Prayer	I Kings 8 : 22-30.
Sunday, September 5	The Temple of God	I Cor. 3 : 9-17.

A SON FULFILLS HIS FATHER'S HOPES

The story which forms our lesson describes how a son fulfilled his father's hopes. David's son, long after his father was resting with God, did the thing which David wanted to do, and for which he had toiled and planned. Out of his gratitude to God David desired to build him a Temple. But God refused him his desire. Then he did the one thing he could do, he began to prepare for the builders who were to come. He began to prepare with a lofty estimate: "The house that is to be builded for Jehovah must be exceeding magnificent, of fame and of glory throughout all countries." He gathered great treasure, and seems to have denied himself many of the splendors to which kings were accustomed in order that he might accumulate the wealth necessary for his great design. Others might build cheaply for their gods, but his son was to build for the God of the whole earth. We who are building God's temples in our lives should have no lesser design. Deep in our hearts, as the mightiest motive of life, should be the thrilling thought that every deed and every day is for God.

Solomon knew of this great ambition of his

father's life, of the lofty plans he had for God's house, and doubtless this had much to do with the magnificent way in which he built the house. It was the inspiration of his father's great plan that was ever behind him as he pushed forward the building of that great house for God's glory.

ARE WE BUILDING ACCORDING TO OUR FATHERS' PLANS?

Do we young Americans always remember that we have a building to finish according to plans and out of materials that our fathers have made ready for us? The fathers of this nation planned that here in this land should rise a great, strong, free, Christian country, which should lead the nations of the world toward freedom and righteousness. They prayed as they founded those first colonies in New England. They prayed as they later established the new nation. Are we planning to carry on to completion the project they planned? There is a great deal in our nation's life which is not Christian, which is selfish and wrong. The only way in which these wrong things can be put out and the right things put in is for us who will make up the nation to-morrow to begin in our own lives. It is for us to realize our fathers' plans, or to put off their realization for another generation.

WHAT THE TEMPLE WAS LIKE

This Temple which Solomon built for the glory of God was utterly unlike our modern churches. It was built on the highest point in the city, where its walls might first be seen by the incoming pilgrim. The entrance faced the east. At the western end of the structure was a cubical apartment measuring about thirty feet each way. This was the Holy of Holies, the inmost, sacred shrine of Jehovah. Here stood the Ark of the Covenant and on either side, towering to a height of fifteen feet, the mystic cherubim made of olive wood and covered with gold. There seems to have been no provision for lighting this room, which some think explains the reference in I Kings 8 : 12 to Jehovah, who "hath said that he would dwell in the thick darkness." In front of this was a large room of the same width, but about forty-five feet in height and sixty in length. Here, in front of the entrance to the Holy of Holies stood the altar of incense, made of cedar and overlaid with gold. Windows near the roof admitted light to the Holy Place, and great doors of cypress opened on to the Temple porch. Immediately in front of the Temple proper, was the great, bronze altar of sacrifice. Close at hand stood the bronze "sea," or basin, holding the water for purification. It was an enormous reservoir, being about nine feet high and fifty around, and supported by twelve bronze oxen. On either side of the Temple and in the rear were built a series of chambers three stories in height. They were used to store the garments of priests and the utensils of the Temple service.

THE CLOUD THAT FILLED THE HOUSE

The Temple was seven and a half years in building. But at last it stood glittering in the sun, a mass of marble and gold. It had been erected for one definite purpose. It was to be the home of the Ark of God, the sign of the presence of Jehovah. So the first ceremony after the building was completed was to transport the Ark from its old resting place in the tabernacle, to this new place, where it was to abide until Jerusalem was taken and the Temple destroyed. Next a great sacrifice was offered in token of the worship and praise of the people's hearts. Then the "cloud filled the house," the sacred symbol of the divine presence. Through the cloud by day and the pillar of fire by night God had manifested his presence to his people during the long wilderness journey. So in the same fashion he displayed his acceptance of the Temple as his earthly dwelling place.

God does not manifest his presence to us now by such strange appearances. Since he came to dwell among men in the person of his Son Jesus Christ, and through his Holy Spirit, we do not need the mystical cloud to let us know that he is here. There is not a part of life where he cannot be found.

WILL GOD FILL US?

Does not this fact that God is present in life have something to do with our lives and the way we lead them? The Apostle Paul had a way of reminding the Christians to whom he wrote that they were "the temples of God." Now just exactly what did he mean by that? Well, what was this Temple to the Jew? Was it not the place where they might find God? Is not that what the apostle means when he bids us make our bodies temples of God? He is not merely challenging us to be pure and clean so that we may be fit for God to dwell in, but he is thinking of the men who will see God only as they see him in us. When our lives are fine and clean, when our days are full of self-forgetfulness, when we are constantly doing kind things and Christian things, then the men and the women and the boys and the girls with whom we live will know that God is dwelling in us, and that through him we are doing these things.

THE MORE PERFECT TEMPLE

But God has given us a finer way of seeing him than even the best of men make possible. Long ago Solomon's Temple was destroyed, and the treasure that adorned it became the spoil of the conqueror. Long ago the Ark at whose mystic mercy seat God met with men, vanished and was forgotten. But a greater Temple has taken its place, even what Christ called "the temple of his body." In Jesus, God meets forever with men. So, wherever Christ's Church carries Christ, there God is met by men and worshiped. We do not have to take a long pilgrimage to Solomon's shrine to meet God and receive his blessing. We can meet him in

the crowded street, in the busy shop, in the quiet sick room, in the house of mourning, at the feast of joy. Wherever we seek him, there we find him. In this temple of his body, Christ offered the great, atoning sacrifice for sin. How much more complete it is than Solomon's great sacrifice! Solomon's sacrifice had to be offered again and again, but Christ's was offered once for all. Once for all time! Once for all men! No one need fear to come into God's presence now, no matter how great a sinner he has been, if he come in Christ's name, and believe in Christ's sacrifice.

THE LESSON'S WORDS AND PHRASES

1. Elders. The heads of the tribes, or of the greater tribal families.

4. Tent of meeting. The tabernacle. **Holy vessels.** Used in the services of the tabernacle.

6. The oracle. The innermost shrine, or Holy of Holies.

7. Cherubim. "Images symbolizing the presence and unapproachability of Jehovah."

8. Staves. Long rods by which the priests carried the Ark, suspended between four men.

9. Tables of stone. On which were engraved the Ten Commandments.

QUESTIONS FOR INTERMEDIATE CLASSES

1. How did Solomon fulfill the hopes that his father David had? What hopes did our fathers have which rest on us for fulfillment?

2. Describe briefly what the Temple was like. How did it differ from a modern church? Why?

3. What did the apostle mean when he spoke of our bodies as temples of God? In whom did God dwell more wonderfully than he did in the Temple?

The Intermediate Catechism

Q. 48. Who are the officers of the Presbyterian Church?

A. The officers of the Presbyterian Church are ministers, ruling elders, and deacons.

Q. 49. What is a minister?

A. A minister is one who is called of God and set apart by the Church to preach the Word and to administer the sacraments, and, when he is set over a particular church, he is called the pastor, or bishop.

TOPICS FOR SENIOR CLASS DISCUSSION

1. If our fathers planned to erect here a great Christian nation what are we doing to carry out their plans? What may we do?

2. What was the difference between Temple worship and that of the modern church? Wherein did the differences lie? What effect did this have on the buildings?

3. What was the cloud that filled the house? How does God manifest himself to men to-day? What does the term the apostle uses to describe us—"temples of God" mean as to his manifestation to men?

4. How shall his temple fill the whole earth?

The Shorter Catechism

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are baptism, and the Lord's Supper.

Lesson XI (XXIV)—THE GLORY OF SOLOMON'S REIGN

The Golden Text—"Blessed is every one that feareth Jehovah, that walketh in his ways."—Ps. 128 : 1.

TEXT OF LESSON, I KINGS 10: 1-13, 23-25

1 And when the queen of She'ba heard of the fame of Sol'o-mon concerning the name of Je-ho'vah, she came to prove him with hard questions.

2 And she came to Je-ru'sa-lem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Sol'o-mon, she communed with him of all that was in her heart.

3 And Sol'o-mon told her all her questions: there was not any thing hid from the king which he told her not.

4 And when the queen of She'ba had seen all the wisdom of Sol'o-mon, and the house that he had built,

5 And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Je-ho'vah; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard.

8 Happy are thy men, happy are these thy servants, that stand continually before thee, *and* that hear thy wisdom.

9 Blessed be Je-ho'vah thy God, who delighted in thee, to set thee on the throne of Is'ra-el: because Je-ho'vah loved Is'ra-el for ever, therefore made he thee king, to do justice and righteousness.

10 And she gave the king a hundred and twenty

talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'o-mon.

11 And the navy also of Hi'ram, that brought gold from O'phir, brought in from O'phir great plenty of almug-trees and precious stones.

12 And the king made of the almug-trees pillars for the house of Je-ho'vah, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day.

13 And king Sol'o-mon gave to the queen of She'ba all her desire, whatsoever she asked, besides that which Sol'o-mon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

* * * * *

23 So king Sol'o-mon exceeded all the kings of the earth in riches and in wisdom.

24 And all the earth sought the presence of Sol'o-mon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year.

The Time—Probably about the middle of Solomon's reign.

The Place—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 6	God's Covenant with Solomon	I Kings 9 : 1-9.
Tuesday, September 7	The Visit of the Queen of Sheba	I Kings 10 : 1-10.
Wednesday, September 8	Magnificence of Solomon	I Kings 10 : 18-29.
Thursday, September 9	Solomon's Wisdom	Prov. 1 : 1-9.
Friday, September 10	A Greater Than Solomon	Matt. 12 : 38-45.
Saturday, September 11	Solmon's Practical Judgment	I Kings 3 : 16-28.
Sunday, September 12	True Riches	Matt. 6 : 25-34.

SOLOMON IN ALL HIS GLORY

Solomon gave himself to palace-building. He erected halls of cedar of Lebanon for himself and his queen, the daughter of Pharaoh. He constructed a great audience chamber of gold and cedar, where from his throne of wrought ivory overlaid with gold he dispensed justice and received foreign kings and their ambassadors. He built fortresses, also, and treasure cities throughout the lands, and on the wind-swept heights of Lebanon, he constructed those summer retreats so poetically described in the Song of Songs. Gorgeous ceremonials replaced the simple fashions of David's court, and the king was constantly attended by a glittering bodyguard in gilded armor and the embroidered garments of Babylon, or richly dyed Tyrian stuffs. All this was made possible by an extension of foreign commerce. Through Palestine passed the great caravan roads to the East and the South, and the Great Sea opened the way to the markets along its shores. Under the patronage of the king the Hebrews, who had been a simple, agricultural people, entered on mercantile pursuits.

"FROM THE ENDS OF THE EARTH"

Among those who came to see the glory of Solomon was the Queen of Sheba. She came in great state, with her splendid retinue. She came from far, "from the ends of the earth." Solomon showed her all his glory. "She saw his abounding prosperity, his peaceful people, his houses, his vineyards. . . . She saw him dispensing justice in his pillared hall of cedar, seated on his lion throne. She saw the golden shields and targets carried before him as he went in state to the Temple over on the mount, across the valley, and mounted from the palace to the sacred courts by the gilded staircase with its balustrades of aromatic sandalwood. Perhaps she was present as a spectator at some great Temple festival. And when she had tested his wisdom by communing with him of all that was in her heart, 'there was no more spirit in her.'" All that she had seen, all that she had heard, convinced her of the greatness of Solomon from her viewpoint, and she burst out with the acknowledgment that the half had not been told her.

THE CHANGING NATION

One pays the price for everything he gets. Solomon and his people were purchasing a splendid glory. The closing verses of the lesson describe in very short and terse sentences a condition which calls on our imagination if we would properly understand it: a king with a mighty name and a magnificent reputation; Jerusalem thronged with strange visitors come to admire and to see; this is a vastly different condition from that which obtained in the rude days of Saul, only a half century before. We in America are witnessing the same change. Half a century ago we were just recovering from the shock of a Civil War. Our capital was a sprawling, overgrown, country town. Our states were undeveloped. Now Washington is one of the world's beautiful cities, with buildings worthy of the capital of a great nation. We have become one of the world's greatest nations, great industrially, great in world commerce, great also in world politics. But Solomon's nation had to pay the price for the change. The commerce which he began with foreign nations brought a host of woes to his people. The old, simple order of society passed. Great fortunes were accumulated by some,

but the masses suffered. Slavery increased, and many freeborn men were forced to sell themselves into slavery to keep from starving. The little farm was absorbed in the great estate. The taste for luxury increased, and caste emerged in the social order. But more alarming than the foreign fashions were the foreign immoralities. Jerusalem learned the ways of the cities of the heathen, and life became corrupt. The easy fashion with which Israel forgot Jehovah under the later kings was the result of all this.

The Christians of America must see that we do not travel the same path. We are being tempted all the time to let the same evil things creep in that tarnished the glory of Solomon's kingdom. Upon the boys and girls who are studying this story of ancient kingdoms will rest in the coming days the responsibility for keeping America safe. Will we remember this story in the days when we are shaping America's story?

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SOLOMON AND THE QUEEN OF SHEBA

THE SECRET OF THE FADING GLORY

As we read these chapters we are conscious of a big change in mind and heart in Solomon and his people. They are not thinking of God as David thought, nor as Solomon thought in the days when he besought God for wisdom and prepared the Temple in his honor. It was the sense of the presence and power of Jehovah that had made the people of Israel distinctive. But this sense seemed to be vanishing as their commerce increased and their power grew. True, the smoke of many sacrifices continued to rise from the Temple altars, but God was not so much a fact in Solomon's thinking as once he had been. There is the danger for America. That is the thing against which we must constantly guard. And America will be guarded against it as we individually guard against it. As every American boy and girl and man and woman decides to keep the things of God foremost in his or her life, to love the Lord our God with heart and soul and mind and strength, and our neighbor as ourselves, we will keep these things foremost in the nation's life. We grow too easily to think of men in masses, thinking that the whole should do what the individual must. What a lesson the War taught us about the failure of the whole unless the individual is right. There never had been in all the world's history such an army as the German army—as a whole. But it was beaten by armies which were in many ways inferior to it. Why? Because in the heart of the individual soldier in the Allied armies was a passion for freedom and righteousness that the individual German soldier could not have, and these individual soldiers, united in armies, crushed the German mass. If we would save America's glory from waning as Solomon's glory did, we ourselves must get right.

SEEKING THE GREAT KING

There was another King later who lived in Jerusalem. Of him it was said that "a greater than Solomon is here." True, he did not live in a palace of pungent Lebanon cedar adorned with gold. There was no pomp about him. But he founded a Kingdom which is infinitely greater than that of Solomon, because it has no end. To him men have been coming through many centuries and they have been asking questions just as the Queen of Sheba asked Solomon. Great questions they are, questions concerning life and death and immortality. How wisely he answers them. He gives definite answers to their questions. They see sin depart and peace come. They see sorrow's gloom vanish as the mists of morning rise. They fear death no longer in the blessed hope that rests on his open tomb. "Power, and riches of grace, aye, Christ has them," they say. "I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me." No one is ever disappointed in coming to Christ.

Have you learned to come to this King with your questions? It is a good thing to form the habit early, for the questions will increase as the years pass, questions about what you are, and what you ought to do, and how you may overcome the lesser and baser things, and make your life count in the

fullest fashion while you are living it. All these questions this King can and will answer.

GIFTS FOR THE KING

The story tells of how the queen poured out on Solomon such a store of gold and precious stones and rare and fragrant spices from her own hot land that the chronicler is fairly staggered with the greatness of the gift. "There came no more," he says, "such abundance of spices as these which the queen of Sheba gave to king Solomon." It was the only way she had of expressing her gratitude and her appreciation of what he was and what he had done. But how can we give such gifts to King Jesus when he answers our questions? Ah, these are not the gifts he wants. He wants us rather to bring ourselves. As we turn to the Gospels and read his words we discover that it is men he wants, and not the things that men have. It is so easy to give gold, and think we have given all he needs. It is easy, also, to give a little time, and think that it is enough. But it is not enough. When he came to us he gave us everything he had, his life, his love, all. That is why we have his great salvation. And when we come to him, he expects from us nothing less than he gave us.

THE LESSON'S WORDS AND PHRASES

1. Prove. To try or to test his wisdom.

5. Ascent. Another reading of this text is "burnt-offering which he offered" (margin). **No more spirit.** Signifying that she yielded to the fact of Solomon's greatness.

24. All the earth. Figurative, meaning many people from many lands. **Presence.** To see and to hear.

25. Tribute. A gift to a king.

QUESTIONS FOR INTERMEDIATE CLASSES

1. Now that the Temple was finished, to what did Solomon devote his time?
2. Can you describe some of the things the Queen of Sheba saw when she came to Solomon's court? How did Solomon's court differ from that of David?
3. What big change was taking place in the nation? What was behind the fading glory?
4. Who is meant by "a greater than Solomon"? What gifts does he expect from us?

The Intermediate Catechism

Q. 50. What are the governing bodies of the Presbyterian Church?

A. The governing bodies of the Presbyterian Church are the session, the presbytery, the synod, and the General Assembly.

Q. 51. What is the session of a church?

A. The session consists of the pastor and the ruling elders of that church.

Q. 52. What is the duty of the session?

A. The duty of the session is to receive and dismiss members, to watch over and promote their spiritual welfare, and, in general, to direct the whole work of a church.

TOPICS FOR SENIOR CLASS DISCUSSION

1. Did the increasing splendor of Solomon's kingdom mean a happier and a better people? What is the lesson for America? What do we need more than world power and world trade?
2. What subtle change was taking place in Israel which was to have a powerful effect in after years? What is the relation of a real, vital religion to enduring national prosperity?
3. Who is the King whom the nations seek? What questions does he answer?

The Shorter Catechism

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Lesson XII (XXV)—EVILS OF INTEMPERANCE

(Temperance Lesson)

The Golden Text—"The drunkard and the glutton shall come to poverty."—Prov. 23: 21.

TEXT OF LESSON, PROV. 23: 19-21, 29-35

19 Hear thou, my son, and be wise, and guide thy heart in the way.

20 Be not among winebibbers, among gluttonous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty; and drowsiness will clothe *a man* with rags.

* * * * *

29 Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek out mixed wine.

31 Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly:

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange things, and thy heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say,* and I was not hurt; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

The Time—These words are attributed to Solomon, who began to reign about 970 B.C.

The Place—Solomon lived in Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 13	Intemperance and Poverty	Prov. 23 : 19-25.
Tuesday, September 14	Intemperance and Woe	Prov. 23 : 29-35.
Wednesday, September 15	Intemperance and War	Hab. 2 : 9-20.
Thursday, September 16	Temperance and Patriotism	Amos 6 : 1-7.
Friday, September 17	Temperance and Health	Dan. 1 : 8-19.
Saturday, September 18	Temperance Rewarded	Jer. 35 : 1-11, 18, 19.
Sunday, September 19	Personal Liberty and Charity	I Cor., ch. 8.

THE WARNING OF A WISE MAN

The book from which this lesson is taken is called The Proverbs of Solomon. It is not likely that Solomon uttered all the words of wisdom that are here recorded, although probably very many of them are his. We must remember that he was not the only wise man that was found in Israel in all the centuries of her history. Who the author was really does not matter. What is important is the truth that the book contains. The proverbs of a nation are always worthy of our study. They contain the boiled-down wisdom of that nation, the compact results of the study and observation and experience of its greatest and wisest men. A proverb is like a diamond. We look at it and it seems a small thing. But men have hunted for it deep down in the bowels of the earth, and after they have found it, they have cut it and polished it and mounted it. It has gone through many hands before we see it in the finished jewel. Just so is the proverb. Many men have observed life, and recorded their experiences; and the results have passed from hand to hand until some wise man finished all off in a proverb. This book of Proverbs contains a vast amount of food for our thought. It deals with many things well worth knowing if we would learn life's big lessons. If we will study what it has to teach us we will be very much better off. And one of the most important subjects with which it deals is intemperance.

THE ROAD TO POVERTY

We may think that because we now have national prohibition intemperance is one of the evils of the past, like slavery, and that we no longer have to think about it. But is it an evil of the past? Will there not be continuous efforts made to repeal the law or to evade it? We may grow careless in helping to enforce the law unless we remember how terrible was the evil which it was meant to down. Then there are other nations where intemperance still exists. After we banished slavery from our own land we had to help to put it out of other lands. There are other lands which look to us for leadership, the great nations of the Orient which are awakening to new life. We will need to be ready to help them. For one of the great facts which the War brought to light is that the world is one world, that nothing good can exist in one part of it that will not make the rest of it better, and nothing evil can exist without affecting for evil all the rest. We have not entirely won our battle at home. And the battle in other lands has hardly begun.

There is another reason why we may not carelessly discuss the subject. Notice that the wise man who wrote these Proverbs puts gluttony beside winebibbing as an evil and dangerous thing. A man may hurt himself from intemperance in eating as well as in drinking. He whose great aim in life is to eat, is little better off than is the man whose great aim is to drink. They are both slaves of their appetites

The author of The Proverbs in his warning against either form of intemperance points out that the end of such excesses is poverty. I wonder if one needs to take the time to prove that statement. Every boy who reads these notes must know of some wretched little shanty where the drunkard's family lives. Poverty! Why, of course there is no other end. But there is a deeper poverty than that which lacks food and clothing and shelter from the cold. It is the poverty of the soul. The man who spends his time thinking of how he may satisfy his appetite has no time left to enrich his soul with all the things God has spread around him in the world, for that very purpose. He does not see the hand of God painting the sunset. He does not see the love of God echoed in the love of dear ones and friends. He does not listen to the voice of God as he speaks to us in the wonderfully beautiful promises of his Word or through the gracious lips of his Son. He is blind and deaf to all these things which God has sent for his soul's strengthening, because he is absorbed in the appetites of his flesh. He is like the heroes in the old Greek story; he has gotten down to the level of the swine and is living among them. Consequently he has come to poverty. Can you

imagine Jesus doing such things? Can you imagine Jesus living the life he did, filled with deeds of marvelous love and mercy, seeing God's hand in every wayside flower, his care in every bird that flew in careless swiftness overhead, if he thought all the time of eating and drinking and making merry? Ah, no, Jesus denied himself such things that he might be rich with the greatest of earth's riches, the riches of God.

MISERABLE SUFFERINGS

Then this teacher of the long ago goes on to describe the miserable sufferings of the drunkard and the glutton. The translation of the Hebrew in our lesson dims a little the graphic touch he uses to describe these. The Hebrew reads "Whose is 'Oh'?" "Whose is 'Alas'?" "Who is crying out continually in pain? Whose is the bitter sorrow of remorse?" That is what it means. The man's life is one long bitterness.

Not only does he know sorrow and remorse, but the further questions reveal the other miserable conditions in his life—contentions, groanings, causeless wounds, dimming of the eyes. These are not imagined. These are real. And men permit such conditions to exist in their lives rather than learn the great virtue of self-control. God placed about our bodies when he made us certain simple laws to be our guides and our protectors. He asks us to teach ourselves to keep these laws. When we do, we know health and happiness. When we refuse and allow our appetites to rule us instead of God's laws, we suffer the consequences.

CONTEMPTIBLE VICES

The man who allows his appetites to rule him not only suffers in his body, but he finds himself giving way to contemptible vices. Immorality is the sister of drunkenness. Many a man who would not think of stepping from the path of virtue when he is sober will go far from it when he is drunk. I remember an old man telling me once with tears in his eyes: "I never did a shameful thing except when I was under the influence of liquor. Then I sinned." And the end of that sin is, in peculiar fashion, death.

The wise man points out another vice that follows intemperance, the vice of lying. When a man lets his manhood go under the lash of his appetites he becomes cunning and insincere. Lies spring from him naturally, his "heart shall utter perverse things" —that is, frauds. He deceives himself, he tries to deceive others. He has become the victim of contemptible vices.

HELPLESS BONDAGE

Finally the man who has suffered in body and in soul as the result of his own heedlessness becomes the helpless slave of his habit. The figures used to describe this bondage are most graphic. He is like a man who lies down in the midst of the waves, or goes to sleep on the top of a mast. You can readily see how dangerous either position is. When he temporarily wakens to the danger he is in, it is only for a little. He questions himself, as if he would break away. But it is only for the moment. "I will seek it yet again." He cannot help it. His appetite has become his master, and though he may rebel against it at times, he is under its control. He has sunk into helpless bondage.

LOVERS OF GOD

These are awful pictures drawn by this ancient man of wisdom, but they are not a bit overdrawn. The modern wise man, the good physician, the man of science, the man whose business it is to deal with man, will verify them in every detail. There is only one way in which we can be perfectly safe; that is to master our appetites before they master us. It is not an easy thing to do. Nothing that is worth while in life is easy. But we can get help to do it. The boy who has played on an athletic team in school will understand how this help works. When he plays on that team there are certain things he has to do besides play. He has to give up the eating of things that do not build muscle. He has to learn self-control. There are certain things that help. There is the honor of the school. He must help achieve victory for the school and to do that he must win the victory over himself. Then he has the help of the coach who trains the team. He has trained boys before, and he knows what to do. God has called us to win a great victory for him. He himself watches over us, and he has helped many boys before. For the honor of his cause, with his watchful care about us, we can learn to master ourselves and our appetites. Not only will we save ourselves from the things the wise man describes, but we can help to save others.

THE LESSON'S WORDS AND PHRASES

29. Wounds without cause. Not gained in honorable warfare. **Redness.** Darkness.

30. Seek out. Or, try.

32. Adder. A venomous snake.

33. Perverse things. Things which are false or fraudulent.

QUESTIONS FOR INTERMEDIATE CLASSES

1. What are proverbs? How are they created? What are they meant to teach?

2. Are there other sorts of intemperance than in the use of liquor?

3. What are the warnings against intemperances that we find around us in life?

4. What are the results of intemperance as the wise man describes them?

5. Whose is the great power which is given to help us to master ourselves, and how may we get this power?

The Intermediate Catechism

Q. 53. What is the duty of deacons?

A. The duty of deacons is to care for the poor and to distribute the offerings made for them.

Q. 54. What is the duty of trustees?

A. The duty of trustees is to control and care for the property of a church, under the laws of the State and the Church, and to manage its material interests so as to promote its spiritual welfare.

Q. 55. By whom are officers in a Presbyterian church chosen?

A. Officers in a Presbyterian church are chosen by the people.

TOPICS FOR SENIOR CLASS DISCUSSION

1. What is the value of this book of The Proverbs? How was it written?
2. What is the necessity for thinking about intemperance now that we have a Prohibition Amendment?
3. Why is intemperance in eating unchristian?
4. Do you think these pictures of the results of intemperance are correct or are they overdrawn? Why? Then why do not men avoid these things?
5. How does the power of God help man to master himself?

The Shorter Catechism

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible Church, are to be baptized.

Lesson XIII (XXVI)—REVIEW—SAUL, DAVID, AND SOLOMON COMPARED

The Golden Text—"Man looketh on the outward appearance, but Jehovah looketh on the heart."—I Sam. 16 : 7.

Selection for Reading, Psalm 72

DAILY HOME READINGS

Date	Title	Reference
Monday, September 20	The King and the King of Kings	Psalm 72.
Tuesday, September 21	Saul Chosen King	I Sam. 10 : 17-27.
Wednesday, September 22	Saul Humiliated and Rejected	I Sam. 15 : 10-23.
Thursday, September 23	David Chosen	I Sam. 16 : 1-13.
Friday, September 24	David Crowned and Conquering	II Sam. 5 : 1-10.
Saturday, September 25	David's Sin Forgiven	Ps. 51 : 1-13.
Sunday, September 26	Solomon's Glory and Shame	I Kings 10 : 26 to 11 : 6.

REVIEW

During the quarter we have followed together the stories of two great kings, the two greatest kings that Israel knew, David and Solomon. In the years during which they sat on the throne the kingdom developed from a loose confederation of tribes, badly governed and badly organized, into a strong, well-organized, prosperous nation. The enemies that had overrun them with impunity were subdued and quieted. The commerce of the nation sought new avenues of trade. Beautiful palaces rose in the capital city, and the gleaming gold of the gorgeous Temple crowning the central hill gave back the sun. We have followed the tale of David's mighty deeds which made this possible and of Solomon's wisdom which consolidated the kingdom. But as we have read the story we have recognized that there were other forces at work than those of men. The books in which our lessons have been found are books of history, but they are not ordinary books of history. Their writers are not mere chroniclers, they are also philosophers. They are always looking behind the things they describe for the causes of the things, for the forces which created the events. Back of everything they see God. They see him raising this man up, and pulling this man down, not in any arbitrary way, like a giant playing with puppets, but according to fixed rules. When they forget him and disobey him, swift judgment falls upon them. He sends prophets to proclaim his will, he uses battles to work his way. Through all life he moves, and he dominates everything. It is a good thing to study this history, for all history has not been written from this viewpoint. That historians have not chosen so to see it does not alter the essential fact that God moves as freely and as dominantly in all life as he did in Israel's ancient kingdom. He is now, and always has been, sovereign in his world. "He hath put down princes from their thrones, and hath exalted them of low degree." And in all his deeds he has one purpose, the bringing of righteousness and peace to men, or, as Jesus called it, "his kingdom."

It is a good thing for a man when he learns to look at life thus. There are many things in life which he cannot understand. But he can wait when he remembers that God's great will and mighty heart are guiding. He can work more steadily when he realizes that as he keeps God's law in his own life and helps to advance God's will among men, he is really sharing in that purpose of God which will finally prevail. Such a view of life

makes a man humble toward God, and mighty with men.

THE PSALM OF THE COMING KING

Before going backward over the lessons read the psalm which is given as a reading lesson. It applies to only one King, Jesus Christ our Lord. No earthly king could ever carry out the things which are here promised. When David wrote it, the King was yet to come. As we read it we realize that he has come. In the long years of history he has been shaping mankind for his day. In the terrible years through which we are passing he has been breaking in pieces the oppressor. The nations are coming to him, some day his Kingdom shall extend from sea to sea and unto the ends of the earth. But the spreading of that Kingdom depends much on us. By the lives we live, by the deeds we do, we hasten or retard the day when he shall bring peace to the people.

LESSON I. THE GOD BEHIND THE BATTLE

It is not what David did, but what God did that makes the story of David and Goliath memorable. When God fights with a man the man need not fear a giant clothed in brass. Yet David's faith is worth thinking about. For our own battles we need it. For the great battles of God's cause against the wrong things that are in the world we need it.

LESSON II. THE LOVE OF A KING'S SON

A king's son loved the shepherd lad, and loaded him with royal favor. The greatest mark of this love was not merely its gifts, but its self-sacrifice. Think of the sacrifice of the love of Christ for men! We think of what he gave us. Let us think more of what he gave up for us. Then perhaps we will be more eager to give to him that loyalty of heart and life, that service to others who need so much, which he desires.

LESSON III. FAITH WAITS

David would not strike his enemy because he believed in God and trusted God's purpose. No man will learn the self-control of the Christian until he learns the Christian's faith. Do you remember the definition of faith given by the Scotch boy—"To bide a wee and dinna weary"?

LESSON IV. KING AT LAST

The man who waited and trusted God came at last to his kingdom. Whatever be the kingdom for which we wait, this is the way to it. When a man trusts, God helps.

LESSON V. HONORING GOD

With the kingdom securely established David planned to honor God by placing the Ark which was the symbol of his presence at the very center of his kingdom. He wanted all men to know that he was the servant of Jehovah. Have we put God at the center? Do those who live about us know that we hold nothing higher than God and his law and his glory?

LESSON VI. THE KING WHO REMEMBERED TO BE KIND

It is among the easiest things in life to be kind. Yet it is also so easy to forget, especially when one reaches a secure and lofty place as David had. It was the memory of the goodness of a friend in the long ago that stirred him to do this act. There is a Friend who long ago was good to us, and who gave himself to die for us. There is no way in which we can so honor his memory as in being kind to those who need.

LESSON VII. WHEN IDLENESS BRED SIN

Idleness and carelessness, then, followed sin. So it is always. The world changes; man's heart is ever the same. This sad story may be repeated in our lives when we do what David did, and forget God. In the secret of his presence is the secret of our strength.

LESSON VIII. REPENTANCE AND FORGIVENESS

This man was not content with being sorry. He took the one honorable way out of a miserable difficulty. With a contrite heart he told the whole tale to God and sought his mercy. Being sorry is never enough.

LESSON IX. A GOOD BEGINNING

King Solomon made a good beginning. He sought the best thing God had to give, wisdom. As we know he did not always seek it later. It is not enough to begin well. We must keep it up, clear through to the end.

LESSON X. A GIFT TO GOD

The king gave his treasure to build a house of prayer, but he did not make his life a place of prayer. Failure followed. Better a life dedicated than any lesser gift.

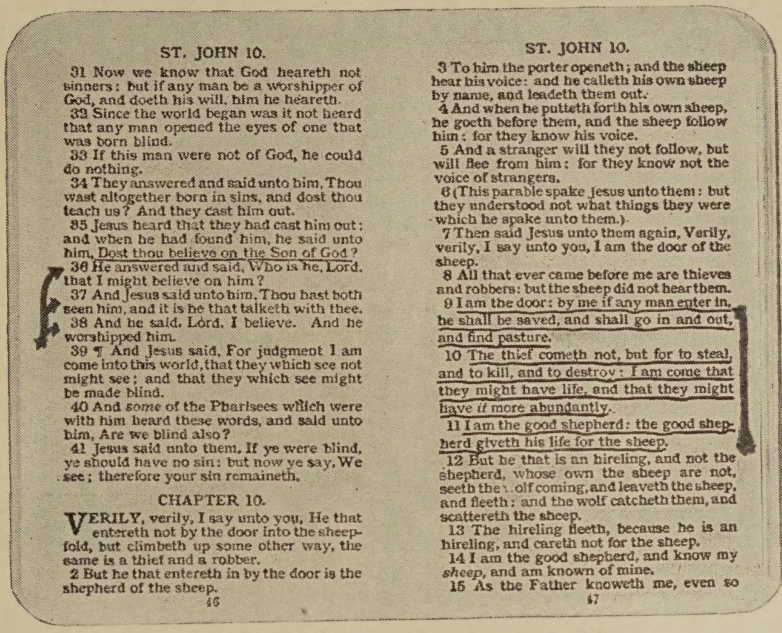
LESSON XI. FROM THE ENDS OF THE EARTH

Attracted by the tale of Solomon's greatness the Queen of Sheba came a long distance to see Solomon. But we have a greater King to seek and see. He has wisdom and power and love unutterable for all who come. No man really begins to live until he knows him.

LESSON XII. SELF-CONTROL

The opposite of intemperance is temperance. The way to temperance is self-control. It is not easily had. But God can give us the power by which we control ourselves and fulfill his purpose for us in life.

POCKET TESTAMENT LEAGUE TESTAMENTS



ST. JOHN 10.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
32 Since the world began was it not heard that any man opened the eyes of one that was born blind.
33 If this man were not of God, he could do nothing.
34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
36 He answered and said, Who is he, Lord, that I might believe on him?
37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38 And he said, Lord, I believe. And he worshipped him.
39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER 10.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
2 But he that entereth in by the door is the shepherd of the sheep.

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ST. JOHN 10.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6 (This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.)
7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.
11 I am the good shepherd: the good shepherd giveth his life for the sheep.
12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
13 The hireling fleeth, because he is an hireling, and careth not for the sheep.
14 I am the good shepherd, and know my *sheep*, and am known of mine.
15 As the Father knoweth me, even so

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Full open view of Gospel of St. John, 6 x 4⅝ inches, showing size of type (very legible) and the emphasized verses. Outside measurement when closed, 3 x 4⅝ inches.

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